



Vol. 88.

RICHMOND, VA., NOVEMBER 10, 1923.

No. 46.

### Charity

True charity, a plant divinely nursed,  
Fed by the love from which it rose at first;  
Thrives against hope and in the rudest scenes,  
Storms but enliven its unfading green;  
Exuberant is the shadow it supplies,  
Its fruit upon the earth, its growth beyond the skies.  
In faith and hope the world may disagree,  
But all mankind's concern is Charity.

All must be false that thwarts this one great end,  
And all of God that bless mankind or mend.  
The truly generous is the truly wise,  
And he who loves not others lives unblest.

—Selected.



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## Thoughts For the Thoughtful

Praying and paying should be mixed.

In front the sun climbs, how slowly!  
But westward, look the land is bright!

Blessed is the man who having nothing to say refrains from giving wordy evidence of the fact.

The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive.—Jowett.

If we are poor because we stand true to life and duty, we are poor only as the sower is poor, because he has cast his wheat into the furrow, and then waits for the sheaves of harvest.—Collver.

Deeper than the need of men, deeper far than the need of money—aye, deep down at the bottom of our spiritless life—is the need of the forgotten secret of prevailing world-wide prayer.—R. E. Syren.

In one sense I have never changed my mind. My mind is exactly the thing I have not changed. I think it was Newman who pointed out that people do not often change their first principles, but only the applications and consequences of them.—G. K. Chesterton.

Thankfulness is the only real evidence of faith. The moment we really believe for our blessing we begin to praise and until we can thank God we have not received what we have asked. Prayer asks, but faith takes the blessing.—A. B. Simpson.

Shining will cost me something. All light means an expenditure of force. But can I grudge the expenditure? Must I not rather glory in it, when in proportion as I am expended in His service, I am myself transfigured by the flame that consumes?—Rev. G. H. Knight.

There can never be unity in the Body of Christ so long as spiritual pride prevails. It does not matter whether they be Roman Catholics, Episcopalians, Presbyterians, or Disciples, that attitude of spiritual pride is pure Phariseism and ought to have no place in Christian practice. We are brothers, however widely apart we may be separated. Christ and the world expect us to make brotherhood real.—Dr. Peter Ainslie.



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# SOUTHERN CHURCHMAN

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## EDITORIALS

Vol. 88.

RICHMOND, VA., NOVEMBER 10, 1923.

No. 46.

### A PERSONAL CHANCE FOR PATRIOTIC SERVICE

In the Southern Churchman of last week, we wrote concerning the effort being made all over America to rally public opinion in support of American membership in the World Court of International Justice. Since this further issue of the paper will be in the hands of most of its readers before Sunday, November 11, the commemoration of Armistice Day, it is timely and appropriate that this subject should again be stressed.

As the admirably collated information sent out in the bulletins of the Federal Council of Churches makes plain, the ideal of American participation in the World Court is no new thing, but the continuance of a conviction long held by leading statesmen of the nation. Five Presidents of the United States, McKinley, Roosevelt, Taft, Wilson and Harding, have specifically advocated an international court.

Two American Secretaries of State, Hay and Root, instructed the United States delegates to The Hague Conferences of 1899 and 1907, to work for its establishment. Senator Knox was proposing a similar plan, but the outbreak of the war in 1914 caused its postponement.

The Bar Association of New York had a large part in securing the insertion in the Covenant of the League of Nations of Article fourteen, which provides that the Council of the League should formulate and submit to the (nations) members of the League, plans for the establishment of a Permanent Court of International Justice.

An American statesman, Elihu Root, took a distinguished part in formulating the details of that plan. It was his creative mind that solved the difficulty, theretofore appearing almost insuperable, of providing an electoral system conserving the interests of the powers both great and small.

America's foremost authority on international law, John Bassett Moore, was elected by the nations to sit as one of the Judges in this Court.

In obedience to Article fourteen of the Covenant, the Council of the League on February 13, 1920, set up a Committee of International Jurists to draft the statute creating the organization and defining the jurisdiction of a World Court of Justice. Of this committee, Mr. Root was a leading member.

The proposed statute, after amendments, was accepted by the Assembly and the Council of the League; but this acceptance did not bring the Court into being. The statute was referred to the various sovereign nations, for their acceptance or rejection, by a special independent treaty or

"Protocol." It has been signed by forty-seven states, of which thirty-six have completed their formal ratification. This ratification by the nations is the authority in virtue of which the Court actually came into being and is now working.

By the organizations which are working to secure American entrance into the Court, it is desired that on Armistice Day, or on some other day between this time and the assembling of Congress, citizens from all over the nation shall write personally to the President and to their Senators in Washington, expressing their interest in the World Court and their desire for prompt action of America in relation to it. Very often the individual citizen, when thus appealed to, waves the idea aside because he imagines

that his voice is not important. "What possible influence can a letter from me have in such a matter as the shaping of international policies," he asks. "I am only one among a hundred million. The President has never even heard my name. My own Senators may never have heard it. What attention will be paid to what I say?" But as a matter of fact, nothing is so potent in compelling the attention of public men as a multitude of letters from the unknown men and women who represent the rank and file of the people. They are more powerful than lengthy petitions, more influential than the utterances of newspapers or the formal votes of organizations. When the representative in Washington knows that his constituents

one by one and upon their own impulse are sufficiently concerned in a public question to let him know directly what their desires are, he listens and considers well what they say. One letter not only has the weight of one, but every man or woman who writes, creates in his or her group an atmosphere of interest which will encourage others; and when from all quarters of America, thousands and tens of thousands of individual messages are pouring in upon Washington, their cumulative weight is tremendous. Let no single person, therefore, who reads this page, imagine that his or her conscience can be clear in seeking to excuse itself by reason of supposed lack of weight. Write now before the impulse passes, and let one more voice sound in Washington for the forward movement of America along the pathway of international peace.

We believe that nations no less than individuals are subject to God's immutable moral laws.

We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

We believe that nations that regard themselves as Christian have special international obligations.

We believe that all nations should associate themselves permanently for world peace and goodwill.

We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

We believe in a sweeping reduction of armaments by all nations.

We believe in a warless world, and dedicate ourselves to its achievement.



## A REPUDIATION OF WAR

At this time when Christian America is thinking of the evil of war and of the necessity of safeguarding the future against it, there is a challenging message for all leaders of Christian thought to ponder on these recent words of H. E. Fosdick. Writing an introduction to Kirby Page's book, "War: Its Causes, Consequences, and Cure," he says:

"I probably should qualify, more than Mr. Page would, the absolutist pledge to which in his last chapter he calls the churches. But this I do see clearly: that war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably un-Christian; that however armed conflict in times past may have served an evolutionary purpose it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; that the war system means everything which Jesus did not mean and means nothing that He did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise. What I do see is that the quarrels between fundamentalists and liberals, high Churchmen, broad Churchmen, and low Churchmen, are tithing, mint, anise, and cummin if the Church does not deal with this supreme moral issue of our time: Christ against war.

"For myself, while I recognize as more weighty than Mr. Page feels it to be, the difference between calling war wicked, futile, un-Christian and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and at once adopt an absolutely pacifist policy, I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.

"When the Great War broke, the Churches were unprepared to take a well-considered Christian attitude. We, too, had been hypnotized by nationalism, had taken patriotism at its current values and had understood it in its ordinary meanings. We, too, had regarded as a sacred duty the loyal support of the country's army and navy in almost any task to which the government might put them. We, too, vaguely looking forward to a warless world, some time, somewhere, nevertheless had looked on war as an easily imaginable, highly probable necessity of national

action. In a word, behind the thin disguise of pious hopes for a day of peace and brotherhood, we had shared those ordinary social attitudes which made war seem at times an imperious call to duty, a summons to self-sacrifice, a solemn challenge to devotion and, if need be, martyrdom.

"When, therefore, the war broke and the nation, acting on the old premises, did the inevitable thing which the old premises involved, we found ourselves, as Christians, powerless to lift effective protest against the oncoming perdition. We had made ourselves part and parcel of social attitudes, from whose inevitable consequence we felt it immoral to withdraw. We had consented to the necessity of war and the righteousness of war too long to be conscience clear in refusing to bear the brunt of it when it came.

"For my part, I never will be caught that way again. I hope the Churches never will be caught that way. If, however, when the next crisis comes, we are going to protest effectively against war, we must win the right to make that protest and we must win it now. Today we must make unmistakably clear our position against war, against reliance on war. We must make clear our certain conviction that, save for our corporate senselessness, war in the modern world is as needless as it is suicidal, that only the folly and selfishness of diplomats and the stupid willingness of the people to be led like beasts to the shambles, make it seem necessary. Against foolish chauvinism, competitive armaments, secret diplomacy, imperialistic experiments, against endeavors to play lone hands, when, by cooperation, international agencies could be set up to solve the problems which war never solves but only makes the worse, we now must lift our protest and launch our crusade.

When, then, a new war threatens, sprung from insensate refusal to substitute reason for violence, we can wash our hands of complicity in the foul business. We can tell the diplomats who lead us to it that we will not follow them. We can refuse to hold our consciences at the beck and call of any government that happens to be in the saddle. We can put Christ above Caesar and dare Caesar to do his worst to us while we follow Christ.

"For my part I propose to win the right to do that. I hope that the outlawry of war and the substitution of law for violence may make it unnecessary to do that. I hope that, by facing the issue now, we may save civilization from the death-shock of another convulsion of brutal carnage. But at any rate, I never expect to bless another war."

## A STARTLING WARNING

"Under the circumstances it was the only thing I could do. I could not do anything different." This is the statement that the newspapers say was made by Phillip E. Fox, editor of The Imperial Nighthawk, official organ of the Imperial Palace of the Ku Klux Klan, when he was arrested after having killed William S. Coburn, a prominent attorney of Atlanta, counsel for the William Joseph Simmons' faction of that organization.

It would be interesting to know the circumstances under which the only thing to do was to shoot three bullets into a man who was sitting at his desk entirely unprotected. It has been frequently stated by members of the Klan and its defenders, that it inculcates the highest ideals, that its ritual is beautiful, etc. It would seem, however, to the casual observer that this tragedy which has just

occurred is the natural result of taking the enforcement of law out of its proper channels, and placing it in the hands of individuals. If circumstances could so easily arise under which the "only thing to do" was to commit so cowardly a murder, it must have been due to some previous line of thought. Is it too harsh a criticism to attribute the development of such a plan of thinking to the general lawless methods of Ku Klux Klan ideals?

Of course it is not fair to lay the whole responsibility for the conduct of one of its officials upon a large organization; nevertheless, it is well known that it is the general program of this society to take the law into its own hands, and it surely is not too much to say that such a tragedy as has just occurred in Atlanta is only the logical outcome of this method.

### SAMUEL W. TRAVERS.

It is with a deep sense of loss that we record this week the death of Samuel W. Travers, who has been a director of the Southern Churchman Company throughout its entire existence as a corporation. He was one of the original incorporators when the property was taken over from the private ownership of the Rev. D. F. Sprigg, D. D., and was ever faithful in his attendance at meetings, and unflagging interest in everything pertaining to the welfare of the paper. His activities in this particular were only typical of his life as a devoted Christian and a patriotic citizen.



# THE VALLEY OF DRY BONES

By the Very Reverend Howard C. Robbins, D. D.

*"Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come . . . O breath, and breathe upon these slain, that they may live."—Ezekiel 37:9.*

In the very remarkable prophecy, Ezekiel foretells the resurrection of the Jewish state, which had been stricken and ruined by a devastating war. He tells of a vision in which the hand of the Lord was upon him, and carried him out and set him down in the midst of the valley which was full of bones. And the Lord said unto him, Son of man, can these bones live? And he answered, O Lord God, Thou knowest. Then said He, Prophecy unto the wind, prophecy, son of man, and say to the wind, Come, O breath, and breathe upon these slain, that they may live. I do not know of a more interesting passage in the Old Testament than this of Ezekiel standing in the valley of dry bones which symbolized ruin and frustration and helplessness and invoking there the breath of resurrection.

It may be a far cry from Judea in the sixth century before Christ to Europe in the Twentieth Century of the Christian era, but the parallel is there for those who care to note it. Travellers coming home from Europe are bringing with them all sorts of impressions and depressions, depending more or less upon the contacts they have made while abroad. But there is one impression which all of them, apparently, have received, and which they are pretty nearly unanimous in expressing, and that is that the old world is prostrated just now by a very paralysis of fear. To use the language of Scripture, it is as though the nations of Europe were saying in the pathetic phrase of Ezekiel, "Our bones are dried, and our hope is lost: we are cut off for our parts." The cause is not far to seek. The travellers tell us that it is fear of the future, more than any other single factor, which is hampering and retarding the convalescence of Europe; that it is fear, rather than any militaristic design or imperialistic ambition, which is responsible for the continuance of great standing armies, for the policies which keep open the wounds of war and rub salt into those wounds, for the widening rifts between former allies, and the new and dangerous political grouping and alignments. We are told that if the peoples of the old world could only get rid of this incubus of fear, bury the hatchet, get together and trust each other, recovery would take place all along the line with astonishing rapidity. Crops are good, and crops are the basis of all physical prosperity. In spite of all the losses of the war, man power is still abundant. The productive power of these civilized, disciplined, industrious people is incalculable, more than adequate to any ordinary demands that may be laid upon it. But this productive power is at the present time quite largely lying undeveloped because the conditions for its exercise are so unfavorable. It requires peace, real peace, not nominal peace. It requires confidence. It requires cooperation. It requires a great forthputting of common purpose, based upon a harmony and agreement of wills. And at the present time there is no possibility of such cooperation, no possibility of such common purpose, because Europe fears the future, because Europe is haunted by memories and anticipations that have stricken down its hope.

That, as I say, is the practically unanimous verdict of our returning travellers. There is no reason to doubt the substantial accuracy of it. It is quite evident that what Europe is chiefly suffering from today is hopelessness, fear of what the morrow may bring forth, and that what Europe needs more than any physical relief, more than any political readjustments, is this spiritual thing, a new birth of hope and confidence, a lifting up of hearts in simple trust in God. But where is this to come from? Not from within. The people of the old world are too weary, too worn by suffering and embittered by contention, to be capable of self regeneration. The initiative must come from without. It should come from those who are less scathed by war and have less reason for being anxious and depressed: it should come from America. The old world is asking a greater thing of us than can be measured by the loosening of pursestrings. It is asking a gift of soul from us. It is asking that a great wind of faith and hope and courage may rise in the West and breathe upon these slain, that they may live.

Many appeals for material assistance have come to us from the other side, and in Belgium first, than in Poland, Austria, the Near East and Russia, our country has responded in a prompt and generous way. We have shown by our acts that we are deeply concerned in the fate

of Europe, and that whatever may be the case as regards political isolation, isolation as regards sympathy does not and will not be permitted to exist. But here is an appeal much deeper, much more subtle, much more difficult to meet, seldom if ever put into words, yet real, none the less. Wistful eyes are turned to America from many lands looking not for bread, but for breath itself, for a communication of vitality.

How can we give what we have not yet got ourselves? That is the sobering and humbling aspect of the situation. We, too, with much less reason or excuse, have our post-war psychosis of fear, with its consequent moral depression. It has been responsible for any amount of objectionable and un-American legislation, most of it by this time happily repealed. It has been responsible for outbreaks of organized mob violence such as have not been known in this country since the War Between the States. The ugly doings of the Ku Klux Klan and similar organizations are manifestations of fear, fear of the Negro, fear of the immigrant, fear of the Roman Catholic Church, fear of the Jew. Fear is the only explanation of our timidity in the handling of problems of world reconstruction, our delay, for instance, in following through to a great conclusion one of the greatest and most distinctive of American traditions by giving full and unqualified adherence to the World Court. In the religious world, fear of scientific knowledge, fear of new revelations which God has made of His truth through the medium of natural sciences, is back of the so-called fundamentalist movement, with its insistence upon the impossible doctrine of the verbal infallibility of the Bible, and with its uncharitable effort to drive out of the Christian fellowship those who cannot hold this doctrine.

When one talks with individuals, the same situation is evident. One finds that three out of four of the persons one talks with are living in fear of something or other. They are afraid of draughts, afraid of infections, afraid of losing their jobs, afraid that their children will be run over, afraid of taxes or of tuberculosis, afraid of poverty or of pyorrhea. "The thing that I greatly feared is come upon me," said Job. That is a typical experience. Only too often fear appears to act as a magnet, inviting the disaster which it apprehends. At the present time, a great many people are afflicted by this fear of living. They dread the changes involved in living in a world which is full of chances and changes. They want things to go on as they have always gone. They don't like the idea of readjusting themselves to meet changed conditions. They don't like the unknown. They don't like taking risks. In a period of stress and disturbance and drastic readjustment such as the whole world is going through now, these people are miserably downcast and despondent. They succumb to an incubus of apprehension which is invariably a sign of low spiritual vitality, a sort of typhus fever of the soul.

And so it seems to me that if our country is to respond at all adequately to that great, unexpressed, pathetic appeal from the old world to the new, and if there is to rise and blow from our country that breath of hope and courage and renewing faith which is to quicken Europe, it can only be after we ourselves have experienced some kind of revival of faith, of stalwart optimism, and of the spirit of adventurous trust in God in which, three hundred years ago, the foundations of the nation that we love were laid. What is this human life of ours? It is not an endless maintenance of the status quo ante. It is not a series of dull, drab repetitions. It is an adventure of the spirit. It is a school for the training and development of character. And somehow, character appears to thrive best, and to develop most vigorously when it is exposed to all manner of hazards and vicissitudes. Vicissitude develops resourcefulness and courage. The men and women who have made the most of their earthly lives are the men and women who have had the spirit of pioneers. The men and women who have done most have been the men and women who have dared most. We think of Columbus, sailing with brave eyes fixed upon the far horizons of an uncharted ocean. We think of Livingstone patiently threading the jungles of Africa and laying a new continent open to the world. Trust in God sustained them. It was belief in God, religious faith, which quickened in them the spirit of adventure.

That is what is needed now, a pioneer spirit to cope with what are really pioneer conditions. It is the splendor of our times that they constitute one of His great building eras, that the future of the world for generations to come depends upon what men think and will and do today.



This is a world, the key-note of which is creative evolution, where the future is not mechanically determined, but everlastingly in suspense. It is a world which men can alter by the forthputting of their wills. O new world, still uncreated, still undetermined, what will, what purpose, what forces, what convictions shall go into the making of you—that is the question which is uppermost today

in every generous mind. I believe that to a very great, perhaps a preponderatingly great, extent, the answer to that question lies with our colleges and our churches, and that if they will be true to their own inherent idealism there will go forth from them a breath of inspiration which will carry, sooner or later, to the world the bright contagion of a quickening faith.

## THE EUCHARIST IN SAINT PAUL

A Rejoinder by the Reverend Stuart L. Tyson, D. D.

HERE has just appeared in the form of a special article in the *Living Church*, an extended and somewhat extreme Catholic review of my book, "The Eucharist in St. Paul," by the Rev. Frank Gavin, Th. D., former Professor of Nashotah, and now on the Faculty of the General Theological Seminary.

May I be permitted to register a gentle protest in the matter of his central criticism of my monograph: namely, that not only am I in error and my scholarship faulty, but that I exhibit an unfairness (a kind of *suppressio veri*) akin to misstatement because I affirm that *anamnesis*, as used by St. Paul, unquestionably carried only its etymological and historical sense of "a calling to mind," and not a later and imported meaning of "a putting in mind?" Mild amazement is created by the peculiar statement that upon the truth or error of what I affirm in this regard, my "other arguments stand or fall." But this amazement is transmuted into profound wonder when he goes on to say, that "if Dr. Tyson is right in affirming that the words in St. Paul mean simply 'Do this in remembrance of me,' the whole Catholic tradition from the Fathers on, in both East and West, is wrong—and wrong not only in overstatement, but in complete perversion of meaning." Is the case really as bad as this? Let us see whether one whom he calls "rationalistic" and "rhetorical" cannot give him some comfort here.

In the first place, Dr. Gavin seems to be unaware that in denying the accuracy of my statement on this matter he is condemning the conclusion, not indeed of the little Catholic Anglican, who in spite of what students write will probably go on affirming the erroneous statement indefinitely, but of true scholars in general, including the most illustrious scholars of his own party.

Three illustrations from members of the second group will perhaps be sufficient.

It is just conceivable that Dr. Gavin may not regard the first writer as a Catholic; but there can be no question as to the two latter. Dr. Srawley, whose liturgical scholarship is of the first rank, thus summarizes the matter (*Encycl. Rel. & Ethics*, s. v. "Eucharist," P. 542): "The attempt to find a sacrificial meaning in the terms of the command 'Do this as my memorial,' reorded by St. Paul, and found in the *textus receptus* of Lk., has not gained the general assent of scholars . . . . The conception of the Eucharist as a sacrifice, which appears already in the Didache, arose from more general considerations than the interpretation of the particular words *poiein* and *anamnesis* used by St. Paul." (Any one interested in ascertaining what these "general considerations" were, will find them admirably summarized in "Eucharist and Sacrifice," by Dr. F. C. Burkitt, Norrisian Professor of Divinity in the University of Cambridge.)

In quoting Bishop Gore, it is unnecessary to remind your readers that he is the greatest among living Anglo-Catholic scholars, and, like the next writer to be cited, believes absolutely both in "the Real Presence," and in the conception of the Eucharist as "a Feast upon a Sacrifice." In a detached note in "The Body of Christ" (p. 318 f.), he concludes his examination of the Greek equivalents of 'Do this' and 'remembrance' as follows: "On the whole, then, there is not sufficient evidence to entitle us to say that *coiein* bears the sacrificial sense in the New Testament. The matter stands similarly with *anamnesis*. *Mnemosunon* is the regular word for a sacrificial memorial before God in the Septuagint (cf. Acts X. 4) . . . . In the phrase 'Do this in remembrance of me' the sense of 'memorial before God' is quite in place, but the weak point again in the case of those who maintain it, is the fact that it was not apparently so understood by the Christian Church. The phrase of the anaphora, 'Therefore we remembering Thy blessed passion,' etc. (*memnemenoi* ou), implies that they understood Our Lord's words to mean, 'This do to remember me.' And this phrase probably goes back to very early times."

Dr. Goudge, among the best Anglo-Catholic scholars of the Church, and recently appointed Regius Professor of Divinity in the University of Oxford, in a long detached note (*Westminster Commentary*, 1 Cor., p. 102 ff.), also dis-

cusses the contention that "do" and "remembrance" have a sacrificial connotation. Thus he writes, "They have been explained in the notes as a simple command to do with the bread and wine what Our Lord did with them, to take, bless, distribute, and consume them, and so keep the Lord in remembrance. But another meaning has been suggested for them. The Greek word here translated 'do' is, it has been urged, in the Greek version of the Old Testament, a sacrificial term, and means 'offer,' while the word here translated 'remembrance' is a sacrificial term also, and means 'memorial' before God. Thus the whole phrase will mean, 'offer this to make a memorial of Me before God.'" After showing conclusively that "do" has here no sacrificial connotation whatever, the writer goes on to say, "It is sometimes also urged that the word translated 'remembrance' is in the Greek version of the Old Testament, itself a sacrificial word. But the fact that Our Lord's Body and Blood are regarded as having been offered in sacrifice does not allow us to read into the 'do' the thought of any fresh offering of them now, and the statement that the word for 'remembrance' is in the Old Testament a sacrificial word is, as Professor Abbott has shown, not really a true one. The word simply means 'remembrance'; who is reminded, and of what he is reminded, it is left to the context to show. Cf. Heb. X. 3, where alone the word is elsewhere used in the New Testament. We are bound then to keep to the simple meaning of the words. And this view is supported both by the interpretations of the Greek Fathers (with the one possible exception of Justin Martyr), and by the early Liturgies. The early Church certainly believed that in the Eucharist there was a solemn commemoration of the Lord's redeeming work, before God as well as before man. She believed also both that the bread and wine were really offered to God, and that her offering was taken into union with the abiding sacrifice of the Body and Blood of Christ, so that through partaking of the one, we are enabled to partake of the other. But this view of the Eucharist is quite maintainable, without any such forcing of the words of institution as has been discussed, and was in fact in the Early Church held without it." (Italics mine.)

As Dr. Burton Scott Easton, the colleague of Dr. Gavin in the General Theological Seminary, at once a Catholic and among the very best New Testament scholars in the American Church, truly says (*The Teaching of St. Paul*, p. 122), "Attempts have been made to obtain this (sacrificial) doctrine from vv. 24-25, by rendering 'Do this in memory of Me' as 'Offer this as My memorial.' This translation is universally admitted now to be impossible." (He has stated, as I understand, that his next sentence, having to do with the meaning of the following verse, will be rewritten in the next edition.)

It is at times a little difficult to follow Dr. Gavin's reasoning. He says, first, with reference to my etymological and historical survey of the term, that "it is probably beside the point to investigate the purely Greek meaning" of *anamnesis*. But how else can we determine its meaning? It is a common term in Greek literature and in my book I endeavored honestly to record its definition as given by pre-Christian writers of every type, stating that I had been unable to discover a single instance in non-Biblical authors in which it had ever borne other than the subjective sense of "a calling to mind." Now this apparently universal non-Biblical usage cannot possibly be "beside the point" in an estimation of its probable meaning in St. Paul. On the contrary, such evidence, which is clear and unambiguous, creates the strongest presumption, to be set aside only after indubitable testimony to the contrary, that St. Paul so employs it in his letter. Dr. Gavin adds that "it is not beside the point to scrutinize carefully the meaning of the word in the Greek translation of the Old Testament." Of its five instances there, he concludes that one is subjective, two doubtful, and that there are only two cases where "it certainly means a sacrificial memorial before God." Yet on the basis of two, and two only, instances in Biblical writings, which, if he is correct in his interpretation of them, are apparently in complete opposition to every other occurrence of the



word in Greek literature. Dr. Gavin goes on to say, that "the word would have come to St. Paul and the earlier generation of Christians surcharged with a sacrificial connotation." It is this reasoning which is so difficult to understand. He also fails to note that I called attention to the regular word in the Septuagint for the objective memorial before God, *mnemosunon*, pointing out that it is found there some seventy times, and occurs in the New Testament also in the same objective sense. Surely it is not *anamnesis*, but this latter "word (which) would have come to St. Paul and the earlier generation of Christians surcharged with a sacrificial connotation." But St. Paul does not employ it. If he will read the essay of the late Dr. T. K. Abbott, Professor of Hebrew in the University of Dublin (in "Essays on the Original Text of the Old and New Testaments"), wherein he will find an exhaustive examination of each of the five Septuagint occurrences of *anamnesis*, I think he will agree with the Catholic scholar, Dr. Goudge, who (*loc. cit.*) regards as conclusive Dr. Abbott's contention that each of the five is non-sacrificial. Bishop Gore, writing (*loc. cit.*) in 1901, apparently had not seen Dr. Abbott's essay; for like Dr. Gavin, he regards two of the Septuagint occurrences as objective, although denying that this gives any ground for supposing that St. Paul used the term in this sense). But if he finds himself unable to follow these good scholars here, I am sure he will agree with me that two lonely pre-Pauline instances of an objective sense (which is all that in his review he claims): and these in complete opposition both to the etymology of the word itself and to its apparently consistent use throughout the pre-Christian Greek-speaking world, is a very slender basis on which to imply unfairness or imperfection of scholarship on the part of a writer with whom he is not in accord theologically.

Dr. Gavin criticizes me severely for failure to discuss later Eucharistic development. But the subject of my book was not "A History of Eucharistic Thought," but "The Eucharist in St. Paul," and such post-Pauline references as were given were for illustrative purposes only, and not at all for elucidating the meaning of the Apostle. The *ex post facto* method of exegesis is not a sound one; and with Dr. Sanday I could say, "I confess to some reluctance to reading back the ideas of succeeding centuries into the New Testament. History is full of grooves which we must get out of if we would secure any real freshness of apprehension. Continuity is a good thing, and we may see the hand of God in history; and yet we cannot forget that an element of human perversity and fallibility enters in." (Conception of Priesthood, p. 88). With Catholic presuppositions it is possible to defend the sacrificial con-

ception of the Eucharist, all the way from its first appearance in Clement of Rome, where the bread and wine are offered as representative of the first fruits, up to its definition by Trent as *verum ac proprium sacrificium*, and *vere propitiatorium*. But it does not help the matter to force into agreement with one's theological conceptions a New Testament word or phrase.

Did space permit, I should like to answer a number of inadvertently unfair comments, as well as alleged implications which are utterly foreign to my thought. But I must content myself with setting side by side a single statement of my own and his reply. In collecting, for purposes of comparison with St. Paul's teaching, the Prayer Book references to "do" and "remembrance," I say on p. 29: "The Catechism . . . carries on the same thought (i. e., of 'remembrance' being purely subjective and not objective) when it asks, 'Why was the Sacrament of the Lord's Supper ordained?' and answers, 'For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.' In the lighter type of dogmatic manual it is often affirmed that 'remembrance' has here an objective sense, as thought it signified 'putting God in mind' of the sacrifice of the death of Christ. Such writers should recall that on this hypothesis, the Eucharist is also offered, according to the text, to put Him in mind 'of the benefits which we receive thereby'; which is absurd."

To this Dr. Gavin replies, "The obvious sense for the answer in the Catechism ('for the continual remembrance', etc.) is that we offer the Eucharist both as a memorial, objective before God, of Our Lord's sacrifice, as well as an act of thanksgiving for the benefits which we receive thereby (Eucharist)." It is probably unnecessary to analyze what is involved in this peculiar exegesis. (Incidentally, when Dr. Gavin refers to St. Paul as "a Catholic Sacramentarian," he obviously means "a Catholic Sacramentalist." "Sacramentarian" is a sixteenth century technical term of reproach for those who opposed the Real Presence. Cf. e.g. Cath. Encycl. Vol. V, p. 575, Col. 2.)

Unquestionably the best Catholic scholars, in company with the best scholars generally, will endorse what Dr. Plummer, after an exhaustive examination of the Greek equivalents for "do" and "remembrance," said some years ago in the Expositor. After showing conclusively that the alleged sacrificial connotation of these terms cannot be maintained, either etymologically or historically, he says: "Those who have at heart a more general belief in the Eucharist as a sacrifice will do well in placing this argument for the doctrine very much in the background; and they will do still better in abandoning it altogether."

## THE PERMANENCY OF THE WORLD COURT

By the Reverend Peter Ainslie, D. D.

THE World Court has been on the way since the establishment of Christianity. Its first evangelists were the early Christians. Many of these paid for their evangelization by martyrdom. On the Christian party getting the majority in the Senate in the year 416 and passing the absurd law that no one could enlist in the Roman Army but Christians, all idea of adjusting international disputes by reason rather than by physical force was completely obscured for a thousand years.

Hugo Grotius was the earliest evangelist for this cause in modern times. His masterpiece on "The Rights of War and Peace" appeared in 1625. Other advocates followed. America was a pioneer in this cause from the very birth of the Republic. The Jay Treaty, 1794-95, marks the beginning of official arbitration among nations, although the Treaty of Paris (1783) between the United States and England opened the way. Out of the war of 1812 the Treaty of Ghent provided for the continuation of this policy, which resulted in adjusting many difficult international disputes. Perhaps the most outstanding monument to international arbitration is the 3,000-mile boundary line between the United States and Canada without a fortress on either side. In the year that followed, England had seventy cases adjusted by arbitration, the United States had fifty-six, France twenty-six, Chile twenty-six and other nations a lesser number.

Among the great names in the United States that stood actively for this policy were David Dudley Field, author of "Outlines of an International Code"; Blaine, Hay, Root, Roosevelt, Bryan and others. Hay's venture of returning the Boxer Indemnity to China was a decided advance for better international understanding, which has been followed since by other nations.

The Court of Arbitration, which grew out of the Hague Tribunal, called at the instance of Nicholas II of Russia in 1899, made a new epoch in adjusting international dis-

putes. Holland gave the land for the site of the Peace Palace and Andrew Carnegie gave the money for the erection of the building, while all the nations of the world gave the furnishings. From the time of hearing the first case, which came from Mexico in 1902, to the outbreak of the World War in 1914, as many as six hundred and twenty-seven cases were heard by the Court and decisions given, from which, in no instance, was an appeal ever taken.

After these years of preparation the setting up of the Court of International Justice for business in 1922 was as logical as the sum of an ordinary problem in mathematics. It simply could not have been held back other than by some unknown process, to have turned back the thought of the world in international affairs. It was an evolutionary necessity. If the World War hastened its fulfillment, it certainly did not create it. Two thousand years' history was back of it, and especially a hundred years of immediate preparation.

It is as silly to attempt to undervalue the Court of International Justice as it was for those obscure and forgotten American statesmen to fight the Supreme Court of the United States in the early years of its history. American partisanship may make America appear paradoxical in the eyes of an intelligent world, but as great as America is, America is not great enough to abolish the Court of International Justice; nor will we think for a moment that the intelligence of America will favor substituting the battlefield for the court in matters of international dispute. It would be the greatest instance in human history of assault on law and order, for which there is neither reason nor right.

Historically and logically the strongest voices in the world for the Court of International Justice—and a multitude of them—ought to come from America, but instead they are from England, Asia and South America. The



issue is very clear. Shall we make elaborate preparation for another great war, which military men tell us will be vastly more destructive of life and property than the recent World War? Or shall we make extensive preparation for taking our cases of international dispute to the Court of International Justice, where reason rises superior to brute force? It looks as though civilization ought to have advanced far enough to make impossible this issue to be even debatable.

There is a national conscience for adjusting personal disputes in national courts of justice in all nations. In case of two men or two corporations having a dispute, no one but an outlaw thinks of taking the law in his hands; but instead the whole community is of one mind that the case in dispute should be settled by the courts. There was a time when our forbears thought otherwise and resorted to savagery. But humanity has now grown to recognize law and order in the affairs of national life, and so we have courts for adjusting our disputes.

Has the time not come when our civilization is strong enough to put into international conscience what it has put into national conscience? It is a public conscience that upholds our national courts; it must be an international conscience that upholds the Court of International Justice. When we take the step we shall have gone a long way toward abolishing the method of savagery in adjusting international disputes and toward adopting the method of civilization in their adjustment by reason and justice.

International disputes are inevitable in a world where there are differences in race, nationality and temperament. The only proper adjustment of a dispute—whether it be personal, national or international—is by reason, never by physical force. The Court of International Justice is here with a judiciary the equal of any judiciary in the world.

Since June, 1922, many cases have gone before it for trial. Several have been typical war cases. The Court's decisions have been accepted by the nations involved. There are nations, however, that have refused to send their cases to the Court of International Justice, as in some instances individuals in America have refused to send their cases to the national court, but have taken the law in their own hands, adopting the outlaw policy. But such a course does not do away with the national courts. They continue to function.

It is so in the instance of the Court of International Justice. It is as truly functioning in the field of international disputes as the Supreme Court of the United States is functioning in the field of national affairs. Our immediate task is to create an international conscience for the support of the Court of International Justice as we have created a national conscience for the support of the Supreme Court of the United States. The issue involves a step in civilization for which the centuries have been preparing us. Are we willing to take the step?

## BOOK REVIEWS

**C**URES, by James J. Walsh, M. D. D. Appleton and Company, New York.

Here is a more or less learned treatise of "cures that have failed," which is interesting, if sarcastic. The writer exposes all the so-called "cures" known to history. He takes ironical and vitriolic flings at Greatrakes, Perkins, Dowie, Schlatter, Eddy and Coue—and gives them all the laugh, most heartily. He ridicules Christian Science, New Thought, Freudianism, Cuneism, psychoanalysis, hypnotism and the whole lot in a way that is most appealing (at least to those who take no stock in these so-called "cures"). He pays his respects to osteopathy, to chiropractics, to "mystical healing," etc., in language that is "Walshese" to the "medical degree." Absent treatment, distant cures, magnet cures and animal magnetism and the whole lot of non-medical and unorthodox treatments of disease, come in for a full share of Dr. Walsh's incisive and sarcastic appraisal. One wonders that his own profession, that of *materia medica*, which has failed in many thousands of cases (despite its splendid service to the race) has escaped his hypercritical and iconoclastic pen! He does have his laugh, however, at calomel, antinomy and theriacum and refers to "the prestige of calomel which now is gone forever"! He admits the efficacy of most of these "cures" in hundreds and thousands of cases—but insists that the cures were not due to any virtue in the "cure," but to the "mental reaction" of the patients—to "the renewed nerve impulses which flowed down from an encouraged central nervous system under the influence of a lightened mind"—which he admits, "accomplishes often simply wonderful results.

T. F. O.

**T**HE FAITH THAT OVERCOMETH THE WORLD. By Van Rensselaer Gibson. The Macmillan Company, New York. Pp. 110. Price \$1.00.

This is one of those inspiring little books which appear from time to time urging the real practice of Christianity, and giving some practical advice on methods of trying to live up to Our Saviour's high standard of faith, so that through faith we may exercise the power that He told His Disciples should be given them even to the extent of removing mountains. In order to attain such a purpose the author, after one chapter of introduction, singles out the foes to the living of the Christian life, and writes a chapter given to the conquest of each. These enemies he designates as "Fear," "Ignorance," "Failure," "Sin," "Sickness" and "Death." Inspiring poems and suggestions for meditation and prayer conclude each chapter, making this volume helpful as a book of devotions, as well as inspiring for the strengthening of the soul.

R. C. M.

**T**HE CHRISTIAN DOCTRINE OF HEALTH. By Lily Dougal. The Macmillan Company, New York. Pp. 179. Price \$1.75.

The English writer of this book calls it "A Handbook on the Relation of Bodily to Spiritual and Moral Health."

It is arranged for study with a summary, or analysis at the beginning of each chapter in the form of questions which are answered under their respective headings, making it comparatively easy to take notes, or give lectures on this subject, using this volume as a textbook. In its four parts, it discusses first "Providence and Disease"; second, "The Nature of Health—Physical, Moral and Mental"; third, "What is Faith?" and fourth, "The Practice of God's Presence as the Source of Physical Life." Each one of these topics has six or seven chapters devoted to it. The book is one of those recommended by both the English and American Guilds of Health, and we believe that its reading will contribute most helpfully to the awakening interest in making Christianity a road to good health.

R. C. M.

**A** LARGE ROOM. By S. C. Carpenter, B. D. Longmans, Green & Co., New York. Pp. 214. Price \$2.00.

The author calls this work "a plea for a more inclusive Christianity," and in truth it is just that. The author sets out with the opinion, rightly held, that religion, that is religion as given expression through a Church, consists of three essentials, "Catholicism, Evangelism and Liberalism," and in the first half of his book he proceeds to examine quite honestly and frankly the value of these three features of Christianity.

In his earlier chapters one feels that the author leans strongly toward the ultra high Church attitude, partly, perhaps, from his frequent use of the word "Catholic," which is so often misunderstood, but in the next to the last chapter, entitled "Experiments," he offers very broad suggestions.

These "Experiments" that are proposed range all the way from the use of the reserved sacrament to the licensing of women lay readers with authority to preach, though he does not advocate admission to the priesthood.

Altogether this book will be found interesting, and suggestive, though we think it applies very much more to the outlook and conditions in England than in this country.

R. C. M.

**F**REEDOM AND CHRISTIAN CONDUCT. By John A. W. Hass. Macmillan Co., New York. Pp. 318.

This volume is essentially a text book. Its chapters are well arranged with sub-headings for referring to especial subjects, and it is well indexed. It will be found valuable as a reference book, though rather heavy reading for any other purpose. We quote the following paragraph from the chapter entitled "Conscience and Freedom," under the sub-heading, "Is there a social conscience?":

"It is being realized in business today that strictly speaking there is no private transaction. Every article sold, and the price charged for what is purchased, have a connection with the whole conduct of business and the whole scale of prices as they affect society. There must be an awakening among all people to understand how their actions touch the life of society. Among some people



there is the idea that liberty is mere individual choice. For this reason they resent, e. g., quarantine that is put upon their homes when there are cases of contagious disease." This shows the general style of the book, and we heartily concur in the conclusion reached in this case, though there is vast room for discussion in some of his other deductions.

R. C. M.

**A** DICTIONARY OF RELIGION AND ETHICS. Edited by Shailer Mathews, D. D., LL. D., and Gerald Birney Smith, D. D. Published by The Macmillan Company, New York. Pp. 513. Originally published at \$8.00. Reprint edition \$3.00.

This book is exactly what it purports to be, and will be found most valuable for easy reference as the articles are not long, but well condensed. The print is good, and the volume of a size that makes it convenient to handle. It is quite modern, and contains such subjects as "psychical research," and "psychology and religion." It will be a useful addition to any library.

R. C. M.

**E** VERYDAY RELIGION. By the Rt. Rev. James E. Freeman. Fleming H. Revell and Company, New York. Pp. 219.

This is a collection of ninety-two short addresses, or as the sub-title calls them "Little Newspaper Sermons," by the present Bishop of Washington.

Some of them are built upon Bible texts, others are developed around a single word, but in every case there is a thought that is sufficiently clothed with a collection of well expressed and correlated ideas to make it take root in the mind of the reader. This book will be found interesting by all into whose hands it comes, and will be of invaluable assistance to busy men, either clergy or laymen who are frequently called upon for short addresses of an inspirational character.

R. C. M.

**P** ROBLEMS THAT PERPLEX. By J. Q. G. Ward. Pp. 213. George H. Doran Company.

Dr. Ward is the successor in London to that widely known and inspiring teacher of the Bible, G. Campbell Morgan, and in his ministry there has had wide success. This book makes evident why that should be. It is a discussion of some of the problems which beset the minds and spirits of men in our modern times, and they are treated with the clearness of a sympathetic insight and the positive helpfulness of spiritual vision.

B.

**T** URKEY, THE GREAT POWERS, AND THE BAGDAD RAILWAY. By Edward Mead Earle. Pp. 364. The Macmillan Company.

In this volume Dr. Earle, Assistant Professor of History in Columbia University, has carried out what he calls in his sub-title "A Study in Imperialism." It is a most careful, thorough, and highly informing book, fortified by voluminous and specific references to the first-hand authorities concerning the facts with which he deals.

In the larger part of the book, Professor Earle discusses the development of the German project of the Bagdad Railway, with its far-reaching economic relationships leading more and more into political entanglements. "Thus he says, in the summing up of the fifth chapter, 'the Bagdad Railway was an imperial enterprise. It became an important concern of the Foreign Office, a matter of national prestige. It was one of the stakes of pre-war diplomacy. Its success was associated with the national honor, to be defended, if need be, by military force and military alliances. The railway was no longer a railway alone, but a state of mind. Professor Jastrow called it 'the spectre of the twentieth century.'"

The history of the Bagdad Railway as the Germans projected it, as Russia resisted it, and France dealt uncertainly with the issue it created, as England tried to block it, and as finally the Germans seemed about to prevail, is developed in succeeding chapters. All this treatment of history is exceedingly interesting and important because of its vital relation to that nearer concern which Professor Earle shows the economic problems of the Near East now have come to assume for America. His final chapter is entitled "The Struggle For the Bagdad Railway Is Resumed," and it concludes with a section headed, America Embarks Upon An Uncharted Sea. The development of the Chester Concessions, by which Turkey has granted to an American syndicate rights for the building of a railway and for the exclusive exploitation of what-

ever mineral resources or oil deposits there may be found within the territory contiguous to it, opens what may be a new and portentous chapter of American participation in the kind of commercial imperialism which Germany once tried to set forward. As Professor Earle points out, the Turks gave this concession to Americans because they believe that, America, compared with other nations, has no political ends; but he also points out that this was the same theory with which Turkey turned to Germany instead of to England and France. "The enormous expansion of American commercial and financial interests during and since the Great War brings the United States face to face with new, difficult, and complicated international problems. American business men will be increasingly interested in the backward countries of the world, in which they can purchase raw materials, to which they can sell their finished products, and in which they can invest their capital. American financiers, manufacturers, and merchants will look to their government for assistance in the extension of foreign markets and for protection in their foreign investments. Already there is grave danger that the United States may 'plunge into national competitive imperialism, with all its profits and dangers, following its financiers wherever they may lead'."

As Professor Earle further says, the development of American interests in Turkey "puts the government of the United States to a test of statesmanship. \* \* \* The temptations will be numerous to emphasize the economic at the expense of moral factors in Eastern affairs."

Because this book makes plain the dangers which those words express, it may with great value be read by all who are concerned to safeguard the foreign relationships of America from those false trails into which, without the awareness of the nation at large, it may be led by assiduous special interests. It is plain that there are business factors through the activities of which America is no longer isolated. It is of the highest importance that the general information and the conscience of the whole people should not be isolated either, but should so guide the development of our foreign interests that the larger motives of justice and international conciliation should control.

B.

**T** HE SECRET OF THE NEAR EAST. By George M. Lamsa. Pp. 177. Published by the author, 281 Fourth Avenue, New York.

It is appropriate that this book should be reviewed in connection with the foregoing one. It points in the same direction of interest, since it, like Professor Earle's study, deals with the problems of the Near East. It is not the work of a careful technical student, but rather the first-hand impressions and knowledge of a man born and reared in that part of the world which he describes. It has, therefore, an intimacy of understanding concerning elements in the psychology of the Turk and his subject peoples which it is difficult for any Westerner to possess. Mr. Lamsa's general theme is that there has been a lamentable lack of understanding, on the part of Christian representatives, of the better possibilities of Mohammedanism, and that "it is essential that both Gospel and Koran be open to the Mohammedans, in order to allow them to compare the teachings of Jesus and those of Mohammed. Only so will the truth be shown and the Mohammedans come to realize that Mohammed did not intend to found a new religion and that Islam itself is a sect of Christianity with some special peculiarities suited to the condition of Arabs. The Mohammedans believe that Christ is their Prophet, they believe in His miraculous birth, and look upon Him as the Spirit of God. Why should not the Christians consider Mohammed a good man and give him credit for his work? If the life and morals of Mohammed are judged he will be found far better than some of the prophets or some of the Christian saints. By doing so they will extinguish the burning fire which has been ravaging the East."

B.

**I** N THE LAND OF COTTON. By Dorothy Scarborough. Published by the Macmillan Company, New York. Pp. 370. Price \$2.00.

This story is of interest because of its accurate description of an actual situation existing in our Southern States. In the form of a mild romance, it draws a vivid picture of the pitiful condition of the Southern tenant farmer, and the consequent evil of the necessity for the children's contribution to the family support. It makes a good argument for the enactment of protective legislation for children, and causes one to ponder on some of the injustices of our modern social order.

M. H. M.



## Christianity and the Community

*Thy Kingdom Come on Earth*

The Rev. R. Cary Montague, Editor.

### A SOUTHERN UNIVERSITY THAT IS A POWER FOR SOCIAL SERVICE.

That very progressive institution, in what is now one of the most wide-awake of our Southern States, the University of North Carolina, publishes a bi-monthly magazine entitled "The Journal of Social Forces," which should have a wide reading throughout the whole country, and especially from persons who are interested in Social Service in every phase. Each number of this magazine carries nearly one hundred and fifty pages of articles, reports, and news of the progress of the Social Gospel. In a recent number the Rt. Rev. Edwin A. Penick has an article on the Social Service Program in the Protestant Episcopal Church, from which we quote as follows:

"The objective of the Church is the establishment of the Kingdom of God. This means the extension of the more abundant life, with all its liberating principles, into every department of human association and activity. Such an ideal accomplishment is necessarily slow because it waits upon the individual whose conscience must first be fashioned with the pure moral qualities of serviceable personality. As the conscience becomes more and more aware of its community obligations, it pushes its conquest for character into the unprivileged spheres of society. It pledges itself to abolish the crippling conditions that environ and suppress whole classes of people. It looks for the creation of an ideal fellowship in which such unifying virtues as love and justice and righteousness shall issue in corporate satisfaction and redemption. It depends for its energy upon the will of God which is the spirit of love.

"The social program of the Episcopal Church is putting a new construction upon the Second Commandment of the Law. It is widening the idea of 'neighbor' to embrace all classes of needy people. It is re-interpreting the doctrine of salvation in terms of corporate life. For the individual to be mindful only of the happy issues of his own life is coming under suspicion as contrary to, or at least, as limiting the social implications of the Gospel. Where the Church heretofore has stood aloof from industry, recreation, politics and international relationships, it is now coming to regard these 'secular' spheres as a proper and necessary field for the wider application of its redemptive religion."

This article is only one of a great number in the same issue that are very helpful in varied lines of social activity, and we cannot commend too strongly the excellent work that is being done in this way at this University.

### AN OPPORTUNITY TO CONTINUE RELIEF WORK BEGUN BY OUR SAVIOUR.

In the Gospel Records there is no class of people that appear more frequently and to whom Our Saviour gave more of His miraculous power, and His tender consideration, than to the Lepers. In most of our civilized countries these people have disappeared from sight, and this dread disease has to a great extent been conquered by modern methods of sanitation. But throughout the world there are still thousands of persons who are afflicted with this incurable malady, as is shown by the appeal that we publish herewith from the American Mission to Lepers:

#### What If I Were a Leper

If you were a leper what would you be thinking about Christmas? Of course you can't imagine YOURSELF a leper—YOU could never be one—but that is just what every one who is a leper thought once, until those terrible

blotches began to show on his flesh, and his nearest friends and relatives, even, ran in terror from his very presence.

But anyway, the attempt to imagine yourself in the place of the leper will help you to a new sympathy with these millions all the world over—hundreds of them our own fellow Americans, right here in the United States—who are victims of that lingering but relentless disease, leprosy. In most of the world they are hopeless outcasts. If you were a leper, therefore, you wouldn't be thinking much about Christmas; it wouldn't be worth while. Christmas presents for lepers are not included in the order of things as things are; even those who loved these folks once have lost the Christmas feeling toward them now. In heathen lands lepers are believed to be cursed by the gods, and therefore to have no claim on the sympathy of the more favored.

But wouldn't you, not being a leper, and being a good Christian with a heart to feel the suffering of your fellow men—wouldn't you like to put a new providence into the order of things, which fear and superstition have made so cruel, and give some reason for SOME lepers, anyhow, to be glad to remember Christmas?

The American Mission to Lepers can tell you how—tell you what a little bit of practical remembrance it takes to make Christmas a glorious joy-day to a leper who wasn't expecting it to be anything but another tiresome day of suffering. For years past, in addition to its regular activities, the Mission to Lepers has been sending Christmas gifts all round the world to the inmates of its asylums in far-away lands. Of course, the long distance which these Christmas favors must travel demands their being sent off early. That's the reason for bringing up this subject in November. But it is as easy in November as in December to believe that a leper who has little to hope for on any day of the year will be better for the thrill of a Christmas surprise.

Merchandise gifts for the American Lepers should be sent by Parcel Post to Chaplain H. T. Cousins, Federal Hospital Sixty-Six, Carville, Louisiana.

Money gifts are the easiest to transmit and have larger purchasing power when expended locally. Checks or money orders should be sent to Fleming H. Revell, Treasurer, the American Mission to Lepers, 156 Fifth Avenue, New York City. These will be officially receipted.

### REPORT OF GATHERING OF EPISCOPAL HOSPITAL WORKERS, HELD IN MILWAUKEE, OCTOBER 31, 1923.

Episcopal Hospital Workers, delegates to the Convention of the American Hospital Association, at Milwaukee, Wisconsin, gathered for a dinner and meeting at the Republican Hotel, October 31.

With earnestness and enthusiasm, thirty-six men and women, representing hospitals as far afield as Jersey City and Los Angeles, California, met in an effort to become better acquainted and to discuss plans for stimulating interest in the Church's Mission of healing the sick.

Bishop Webb of the Diocese of Milwaukee opened the meeting, welcoming the delegates to Milwaukee, and expressing his deep interest in the work of our hospitals.

Frank C. English, D. D., Secretary and Treasurer of the Protestant Hospital Association, was the guest of the Episcopal Hospital Workers, and expressed his approval and the hearty cooperation of the Protestant Hospital Association in the work of the Church hospitals.

The Rev. Thomas Alfred Hyde, Chairman of the National Committee on Church Hospitals, and Superintendent of Christ Hospital, Jersey City, presided and gave an interesting address on "OUR HOPES AND PLANS FOR CHURCH HOSPITALS."

Since the Department of Christian Social Service is willing to place its resources and the services of its Secretary for Church Institutions, Miss Mildred Carpenter, at the disposal of the Hospitals, it is not necessary to form a separate organization; rather, it is the desire of the Committee to have our hospitals measure up to the requirements of the American Hospital Association, and American College of Surgeons.

A comparison of the full list of Episcopal Hospitals, sixty-five in number, with the list of those which have been approved by the American College of Surgeons as having fulfilled the minimum requirements, twenty-seven in all, leads us to believe that there is need of education throughout the Church in regard to hospital work. Forty-three per cent of our hospitals are meeting the minimum standard as against sixty-five per cent of the hospitals outside the Church.

This committee of women could enlist every training school in our Church hospitals to give publicity to what they can offer in the way of training and the need of more nurses.



Miss Amy F. Cleaver, Chief of Social Service, St. Luke's Hospital, New York City, gave a most interesting account of what is accomplished at St. Luke's through the Social Service Department. The pictures with which she illustrated her talk brought home with reality the value of such a department to every hospital. They showed the organization of the different clinics how the social service workers assist the medical staff. Miss Cleaver also described

how the department is financed by a committee of women and how invaluable they are in carrying on the work. Through the Workers of the Social Service Department the treatment of the patients in the hospital is made permanently effective. A link is formed between the hospital and the home, patients are able to leave the hospital sooner because of good follow-up care in their homes, and hospital beds are freed for other patients needing its care.

## HOW CAN THE CHURCHES SERVE THE ARMY?

By Colonel John T. Axton, Chief of Chaplains, United States Army

ON a barracks wall at Delhi, India, an English soldier, who evidently knew something of the fact and poetry of patriotism, scratched these fitting lines:

"When war is on and strife is nigh,  
God and the soldier is all the cry."

But evidently this soldier had been embittered by some experience following or growing out of the War. It may have been the disappointment of seeming neglect. He expressed it in other lines:

"But when war is o'er and peace is sighted,  
Then God and the soldier are quickly slighted."

The victories of war are lost in the failures of peace if the conclusions of this war veteran be in any measure true. I cannot believe that he is right but his pathetic utterance sounds a warning which we may well heed.

It is not within my province to discuss his statement that God has been forgotten following the great war. My own conviction is that the hearts of men are yearning for contact with God as never before; that the world is hungry for that religion which assures, strengthens and sustains. Vital indeed to my theme is the statement that the soldier has been forgotten. The fact that the largest single item of appropriation ever made by the Congress of the United States, except for war, was made by the last Congress for the support of the Veterans' Bureau and that the most expert direction and management that this nation can supply is being given to the mental and physical rehabilitation of our war heroes, indicates that in thoroughly practical ways the people of this country are seeing to it that their ex-soldiers are not forgotten or neglected.

But what of our present army in its three components, regulars, national guard and reserve corps? Provision for the mental and physical well being of these men is ample. The government cares for this by appropriation which furnishes proper equipment and skillful supervision.

The moral and religious needs of men in the army are not neglected from within, but appropriations are small and equipment meager, so that there is need for the help of churches of all denominations. General Pershing in an address delivered in Washington recently before a pan-sectarian conference in which leading Churchmen, educators and army officers met to devise ways for magnifying the place of religion in the army said:

"The efficiency program of the Army has taken the religious element deeply into account, and the force of spiritual uplift has been given large consideration. In this endeavor, the Army recalls the admonition of its first Commander-in-Chief, than whom none was ever in better position to give counsel, to 'indulge with caution the supposition that morality can be maintained without religion.'

"While recognizing that all forms of military training have in them certain elements of moral instruction, religion contains the secret of and impetus toward clean living. Therefore a steady effort is made to put the hearts of men into right relation to God."

That same conference, before which the Secretary of War, General Pershing and other high ranking officers of the army made memorable addresses, issued certain pronouncements and findings. Concerning the chaplain and his high office the conference was pleased to say:

"The chaplains are men of religion chosen from the churches and commissioned to do religious work in the whole army. The chaplain is a man true to his own faith; conscientiously respectful of the faith of others. He is a living example of both religious faith and religious liberty. His mission illustrates the Christian and Jewish attitude toward war. It must be that we be prepared. It may be that war will come. He exhorts men to forego those things that lead to war. He teaches that a Supreme Power—the Father of all—is offended by strife among His children. This spirit among men will lead them to think

of fighting as a thing to resort to only in the face of a worse alternative. It will lead them to love the way of peace; to broaden it as the highway of all civilized people."

Expressing itself concerning the relation of the churches to the religious life of the army that body said:

"This conference believes that the religious influence in the Army can be deepened and strengthened and the efforts of chaplains can be made more productive of beneficial results if a closer relationship can be established and maintained between the chaplains and their respective denominational groups. It therefore urges that the various denominations establish an intimate relativity with the chaplains and give them whatever moral and other support may be feasible for the promotion of religious influence among the men of the service."

Only a few permanent posts have proper facilities for divine worship. No government funds are available for the building of chapels. Services are conducted in amusement places, moving picture theatres, club rooms, dance halls and many in the open air. The churches could aid by courteously inviting the attention of the Congress to the need for appropriations for the construction each year of one or two suitable sanctuaries built on such composite lines as to be adapted to the ritualistic as well as the non-ritualistic form of worship and accommodated to men of all creeds.

In some denominations it has been found feasible to establish very close relations between individual chaplains and their men and the local churches. It has been a form of adoption without legal process. A church carries a chaplain on its calendar somewhat as it does its representative in a mission field. He and his work are remembered in the prayers of the congregation. Upon special occasion the chaplain presents his work before the church, not with a view to financial support, although sometimes the church finds it possible to help with books and music and other essentials for attractive religious service and for the comfort and contentment of men who must live, in a sense, a monastic life without the monastic impulse to keep them steady. Members of the congregation visit the post to which the chaplain is assigned and frequently groups of young people conduct religious services and provide social and entertainment features for the soldiers. When in the city the members of the garrison, who are not definitely identified with some other church, know of one place of wholesome influence where they will be cordially welcomed. The personality of the chaplain counts for much in making this a workable arrangement.

To conserve energy and resources certain agencies have been formed to represent the churches in matters relative to Army and Navy religious affairs. Practically all of the Protestant bodies are represented in the General Committee on Army and Navy Chaplains of the Federal Council of Churches. Organized before the war, functioning most effectively during the war and continuing its activities during the five years since the Armistice was declared, this committee, composed of men who are familiar with conditions in the Army and Navy and who know how to approach the problem, has assembled facts upon which to base intelligent action. The Roman Catholic Church provides similarly for its military personnel through the Ordinariate, administered by Archbishop Patrick J. Hayes by authority of the Holy See.

Approximately twenty-three thousand young men voluntarily attend divine worship every Sunday in military posts. As many more attend services in churches of their choice near army garrisons. They are not always in uniform when they appear at your church for they are privileged to lay aside the soldier clothes when off duty. Meet these men cordially. Help them to a proper pride in their profession, their citizenship, and their Church. We need cooperation if this great section of the youth of our country is to be kept clean, manly and courageous.



# Church Intelligence

## Memorial Resolution To Bishop Tuttle.

The Executive Board of the Woman's Auxiliary passed the following memorial resolution to Bishop Tuttle at their meeting:

**Resolved,** Since it has pleased Almighty God to take unto Himself the soul of our beloved Presiding Bishop, Daniel Sylvester Tuttle; the Executive Board of the Woman's Auxiliary, speaking for all the members throughout the world, desires to place upon record its sense of irreparable loss in the passing of our great leader, and of deep sorrow in the death of our beloved friend. To the work of the Auxiliary, both at home and abroad, Bishop Tuttle has always given the most appreciative understanding; patient with our mistakes, encouraging our efforts, cheering, helping, inspiring, believing in us, through all the years of his distinguished Episcopate, he has been in very truth the Father in God of the Woman's Auxiliary. For the noble example of his life we give thanks; for the withdrawal of his earthly presence we grieve; for the glorious culmination of his triumphant life of service we rejoice and praise Almighty God.

Jessie Peabody Butler,  
Chairman.

Eva D. Corey.  
Nannie Hite Winston.  
Lydia Paige Monteagle.

## The Brotherhood of St. Andrew Reports Good Work Being Done.

Down in Kentucky they are operating a Church-attendance campaign. Field Secretary Shields of the Brotherhood of St. Andrew writes that at Christ Church Cathedral in Louisville, the attendance was 1,005 on Sunday, October 21, almost double the usual average attendance. The congregation included more than a hundred and fifty of the Church School pupils.

Such a campaign is particularly helpful just at this time. It affords the opportunity to place before unusually large congregations matters of special importance to the Church right now. The Japanese disaster should be brought before every one even remotely associated with the Church, and in preparation for the Every Member Canvass, congregations may be given a new vision of the world-mission of the Church.

A Canadian Churchman recently wrote to the National Office of the Brotherhood of St. Andrew, enclosing the names of three immigrants he had met on a trans-Atlantic vessel. He asked that the Brotherhood make an effort to get these men in contact with the Church in their new homes.

In less than two weeks the Brotherhood was able to announce that one man had been located in Philadelphia, has been brought to the Church, and is about to unite with a parish there. A second follow-up led to Detroit. This man was located, brought to the Church, and is about to join the Brotherhood. Two children, now on their way over from England, are promised to the Church School. The report says, "The whole family will be at Holy Communion tomorrow morning." This particular follow-up has affected seven people, bringing them into useful relations with the Church.

The third case is being followed up in Massachusetts, and is also reported

as promising.

This is rather an impressive lesson on the duty of welcoming the stranger within our gates.

## The Church Congress: Jubilee Meeting, 1874-1924, Boston, Mass., April 29 to May 2.

### Tuesday evening, April 29:

The program at the opening meeting to consist of a greeting from the Bishop of Massachusetts, a greeting from a speaker from abroad, and, as the principal feature of the evening, a historical paper on the history of the Church Congress, to be prepared by Rev. Roland Cotton Smith, D. D., with no prescribed limit of time.

### Wednesday, Thursday and Friday mornings: Round Table Discussion, 10 A. M. to 11:30 A. M.:

1. The Person of Christ in the Thought of Today.

### Wednesday, April 30:

1. What Do the Gospels Teach us?

### Thursday, May 1:

2. How far is the Language of the Conciliar Decrees Relevant to Modern Thought?

### Friday, May 2:

3. The Creeds.

### Wednesday, Thursday and Friday mornings: Round Table Discussion 11:30 to 1 P. M.:

II. Christian Marriage.

### Wednesday, April 30:

1. Divorce and Remarriage.

### Thursday, May 1:

2. Birth Control.

### Friday, May 2:

3. Eugenics.

### Popular Meetings.

Wednesday afternoon, April 30: The Value of Auricular Confession.

Wednesday evening, April 30: Shall We Discontinue Making Creeds a Requisite of Church Membership?

Thursday evening, May 1: The Christian Approach to the Solution of Industrial Problems.

Friday afternoon, May 2: How Shall the Church Deal with Fundamentalism?

### Meeting of the Synod of the Southwest.

The Synod of the Province of the Southwest met at Grace and Holy Trinity Church, Kansas City, Mo., October 23-25.

The following resolution was adopted in support of the National Program:

**"Resolved,** That it is the sense of the Eighth Synod of the Province of the Southwest that the Program of the National Council is a binding moral obligation upon the Dioceses and Missionary Districts within the Province, and that the Synod earnestly appeals to every Diocese, Parish and individual within the limits of the Province to co-operate in the payment of the entire quota."

This action was taken following a stirring address on the General Program by the Provincial Representative in the National Council, the Rev. W. P. Witsell, of Waco, Texas.

The Rt. Rev. George H. Kinsolving, D. D., Bishop of Texas, was elected President of the Synod. Other officers elected were the Rt. Rev. Frederick B. Howden, D. D., Bishop of New Mexico, Vice-President; the Rev. L. B. Richards, San Antonio, Texas, Secretary; Mr. C. L. Johnson, Waco, Texas, Treasurer.

The Rev. W. P. Witsell, rector of St. Paul's Church, Waco, Texas, was elected Provincial Representative in the National Council.

Pursuant to action by the last General Convention the Bishop of Missouri, the Rev. B. M. Washburn, of Kansas City, Mo., and Mr. John McEwen Ames, of Arkansas City, Kansas, were chosen as members of the Joint Commission on Enlarged Powers of the Provinces. The Rev. Bernard N. Lofgren, of Norman, Oklahoma, and Prof. William James Battle, of the University of Texas, were chosen to represent the Province on the National Student Council.

Much attention was given to the consideration of Church Work Among the Negro Population, especially in the field of Religious Education. This subject was presented by Bishop Capers, of West Texas, Suffragan Bishop Demby, of Arkansas, and Miss Bowden, Principal of St. Philip's Normal and Industrial School for Negro Girls, at San Antonio, Texas.

L. B. R.

## Conference of Vacation Bible and Church School Workers.

The International Conference of Vacation Bible and Church School workers, to be held under the joint auspices of the International Association of Daily Vacation Bible Schools and the International Sunday-school Council of Religious Education, will take place in Chicago, at the Chicago Beach Hotel, November 15, 16 and 17. All those who are interested in Vacation Schools are invited to attend. The speakers will represent Religious Education organizations, Church Federations, the Denominational Boards, City Mission Societies, and Independent Vacation School agencies.

This has been the greatest year in the history of the Vacation School Movement. Preliminary reports indicate that there were about seven thousand schools in the United States and Canada.

### Warning.

Editor Southern Churchman:

Will you kindly warn the clergy to be on their guard against two young men wearing naval uniforms, who are about this region robbing churches and rectories. They profess to be Roman Catholics and attend services of that Church, which they also rob afterwards. Several cases have come to light in this State. They do not take altar vessels or Church ornaments, but confine themselves to money and altar wine.

W. O. Cone, Rector,  
St. Stephen's Church.  
Goldsboro, N. C.

### ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.  
Rt. Rev. E. W. Saphore, D. D., Suffragan.  
Rt. Rev. E. T. Demby, D. D., Suffragan.

### An Interesting Service.

A service of great interest was held in Trinity Cathedral, Little Rock, Sunday morning, October 28, when the Rev. Nicholas Sakellarides, D. D., Ecumenical, or archdeacon, of Arkansas and pastor of the Greek Orthodox Church of the Holy Annunciation, delivered an inspiring sermon on "Church Unity."

The event was historical, as it was the first time a Greek priest in full canonicals ever had officiated in an Episcopal service in Little Rock.

The Very Rev. H. Boyd Edwards, dean of the cathedral, extended Dr.



Sakellarides a welcome in the name of Bishop James R. Winchester, whose Episcopal visit at Foreman prevented his presence, the cathedral chapter and the congregation. The dean said the presence of a Greek Orthodox priest in an Episcopal sanctuary dramatically visualized the spiritual thought of a prospective church union between 160,000,000 Eastern Orthodox Christians and 40,000,000 Western Christians in the Church of England and the Protestant Episcopal Church of the United States.

The response of Dr. Sakellarides to Dean Edwards' felicitations was translated by the former's son, Achille Sakellarides, who five months ago personally interviewed Lloyd George, the English statesman, at Marseilles, France, for a Greek newspaper in Constantinople.

### LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.  
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

#### Clergy Honor Bishop Johnson.

A complimentary dinner in honor of Bishop Johnson, attended by a large majority of the clergy of the Diocese of Los Angeles, was held on Wednesday evening, October 24. A committee of fifteen, with the Rev. C. Rankin Barnes as secretary, was in charge, and this committee was made up entirely of clergy who had been candidates for the ministry under Bishop Johnson. This group, who called themselves "his men," felt that the twenty-eight years of honored service of the diocese should receive some special mark of appreciation from his clergy. All the speakers were also candidates from this diocese. The Rev. R. B. Gooden, Headmaster of Harvard School, Los Angeles, acted as toastmaster, and, after explaining the purpose of the gathering and uttering his own felicitations to the Bishop, called upon the Rev. Mr. Barnes to read a number of letters from clergy unable to be present. The first speaker was the Rev. R. A. Kirchhoffer, Dean of the Convocation of San Bernardino. He recalled pleasant incidents in his relations with Bishop Johnson and set forth certain lines of procedure through which the diocese could continue to build on the firm foundations laid by the Bishop. He was to have been followed by the Rev. J. M. Yamazaki, rector of St. Mary's Japanese Church, Los Angeles, who was also ordained in this diocese, but the sudden illness of a member of his family kept him away. In his place the Rev. P. G. M. Austin, who recently entered upon the rectorship of the parish at Long Beach, spoke. Mr. Austin is a Californian and expressed his feeling as to what the Bishop had meant to him. The third speaker, the Rev. R. L. Windsor, rector of St. Luke's Church, Los Angeles, in a very personal address, told how Bishop Johnson had been of the greatest assistance to him under difficult circumstances in entering the ministry. All the way through the emphasis was upon the Bishop as one who was always sympathetic with his clergy and ever willing to share their burdens with them. The whole tenor of the gathering showed the love and esteem which the clergy of Los Angeles feel for their diocese. Bishop Johnson replied in well chosen words. He was evidently greatly moved by the gathering and by the expression of affectionate relationship which was shown.

The Diocese will make a determined effort this coming year to meet its quotas for the General Church Program. At a meeting of the Field Department

on Wednesday, October 24, the Budget and quotas for 1924, based on the new diocesan quotas, were outlined and this budget was adopted at the meeting of the Executive Council of the Diocese on the following day. Under the leadership of the Rev. F. Y. Bugbee, Executive Secretary of the Field Department, the fall campaign is well under way and it is hoped that there will be shown a great gain over last year.

E. S. L.

### VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

#### A Busy Week at St. George's, Fredericksburg.

On Wednesday evening, October 24, a Group Conference on the Church's Program was held in the Sunday-school room of St. George's Church. The Rev. William H. Burkhardt, D. D., Miss Sally Dean and Mr. R. Carter Beverley, of Richmond, were the speakers sent by the Diocesan Committee. Though there was much of community interest to conflict with this meeting, a splendid and representative congregation of Church people assembled and heard with interest and profit the Diocesan Program for 1924, presented in a clear, instructive and inspirational manner.

On Friday, October 26, in the same room, the Fellowship Bible Class for

CONTRIBUTIONS TO THE  
EMERGENCY RELIEF FUND FOR  
THE JAPANESE CHURCH HAD  
REACHED THE FIGURE OF \$325,-  
000 ON NOVEMBER 2.

men gave a supper to the men of the Church. It was a great gathering and seventy men touched elbows around the table and enjoyed a most delightful repast, served by the ladies of St. George's Parish Guild. A brief program of music and song was followed by the singing of "Onward, Christian Soldiers," and the address of the evening by Dr. Larkin W. Glazebrook, of Washington, D. C. It was a layman's message to laymen, a clarion call to Christian service, which will not be forgotten by those who were privileged to hear Dr. Glazebrook.

On Sunday, October 28, six hundred people assembled in St. George's Church at the usual hour for morning service. It was reported that Mr. David Lloyd George had expressed a desire to attend religious services while visiting Fredericksburg and would be present at the eleven o'clock service, and "almost the whole city came together to hear the Word of God." Immediately preceding the service, while the distinguished visitor and his party entered the church, the choir beautifully rendered the Welsh national anthem, immediately following with the one hundred and ninety-sixth hymn, "Our Father's God" to Thee," and Morning Prayer read by the Rev. Joseph Baker, with sermon by the rector of the church, the Rev. Dudley Boogher. It was a service, dignified and beautiful in its simplicity, and one long to be remembered for its heartiness of response and spiritual uplift.

On Tuesday afternoon the "Rector's Aid," a newly organized society of young ladies, gave a Hallowe'en Tea at the parish house, and in the evening, "The Juniors" entertained with a Hal-

lowe'en Party which tested the capacity of the rooms. Both were successful in point of attendance and interest, and netted a considerable sum for the work of their respective organizations.

#### Musical Festival Given by Combined Choirs.

A large congregation attended a wonderfully impressive and beautiful musical festival given by the combined choirs of St. Paul's and the Grace-Covenant Presbyterian Church, in St. Paul's Church, Richmond, the Rev. B. D. Tucker, Jr., D. D., rector, on Tuesday evening, October 30. The festival was complimentary to the Virginia branch of the Organists Guild of America, and was under the direction of Mr. Harker, organist and choir director of St. Paul's, and Mr. Weitzel, organist and choir director of Grace-Covenant Church. There were sixty voices in the combined choirs, and the solo and choral work has rarely if ever been surpassed. A brief address on "The Value of Music as it Affects the Individual Life" was delivered by the Rev. Charles L. King, D. D., pastor of the Grace-Covenant Church.

### SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.  
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

#### Anniversary Service at St. John's, Petersburg.

A service of unusual interest was held at St. John's Church, Petersburg, Va., on Monday evening, October 29. The twenty-sixth anniversary of the laying of the cornerstone of the present church was celebrated, and a memorial communion rail was dedicated. A large congregation which completely filled the church was present on this occasion. The Rev. W. A. R. Goodwin, D. D., the historiographer of the Diocese of Southern Virginia, delivered a very stirring historical address. The Rev. F. G. Scott, D. D., the Rev. J. F. Ribble, D. D., and the Rev. H. S. Osburn, former rectors of St. John's, took part in the service. The following clergy were also in the church: the Rev. Messrs. F. G. Ribble, D. D., J. C. Wagner, Flournoy Bouldin, N. E. Wicker, Jr., and J. R. McAllister, rector of the church. This service is referred to by the congregation as a "Home Coming" service and was very helpful and stimulating to the parish.

### NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.  
Rt. Rev. A. S. Lloyd, D. D., Suffragan.  
Rt. Rev. Herbert Shipman, D. D., Suffragan.

#### Young People's Service League Rally.

In the youthful executives of this youthful League, the diocese possesses an asset of high potential value for the future. It has vision, faith, hope and enthusiasm. It engaged a vast auditorium for its Rally on Saturday afternoon, November 3—the great Hall of City College, seating easily over 4,000. It provided a sextette of headliners as speakers: Bishops Manning, Lloyd, the Rev. Gordon Reese of St. Louis, Dr. Sunderland of the City Mission, Dr. Gardner of the National Council, and Dr. Stires of St. Thomas' Church. The great organ was played by Prof. Samuel Baldwin. Programs and explanatory literature was there in large quantities. There was only



one thing lacking: an audience worthy of such eager, thoughtful planning for its instruction and inspiration. The conduct of the meeting was entirely in the hands of the young people and here again they demonstrated their engaging enthusiasm and mature common sense. They spoke distinctly, sincerely and with a brevity that displayed—not inexpensive, but a thoughtful regard for their duties as hosts.

As for the speeches, they were as good as they were varied. Bishop Manning gave the League his diocesan watchword: "Go forward, with faith in Jesus Christ, all of us together." He also mentioned, in speaking of the projected cathedral campaign, that Ballington Booth, son of the general and head of the Volunteers of America, would be one of the chief speakers at the "Bishop's Meeting" in Carnegie Hall on November 26.

The Rev. Gordon Reese told how the League could function in a parish and gave instances of how it had done so in many places. Dr. Sunderland gave a graphic picture of the Church at work in this vast city, among those for whom no one else cared. Dr. Gardner showed how the Church could do its task if it had a mind to do it. It had the material means, but not the spirit. Dr. Stires hoped the young crusaders would go home to their various parishes and "wake up the dead." Bishop Lloyd, whose relation to the work is very close, summed up the proceedings of a really great meeting with words of good counsel and good cheer, and pronounced the Benediction.

F. B. H.

#### Trinity's Noon-day Services.

The addresses given last year at the regular midday services at Trinity Church, New York, proved to be so successful that they are being resumed this winter and will be continued through the spring. The list of preachers contains some very well-known names, and the sermons promise to be interesting and helpful. The preacher for November 5, 7, 8 and 9 was the Rev. Henry S. Miller, of Trinity Church, and for the rest of the month the addresses will be as follows:

November 12, 13, 14, 15: The Rev. Robert Johnston, D. D., St. John's Church, Washington, D. C.; November 16, the Rev. W. B. Kinkaid, Trinity Church; November 19, 20, 21, 22, 23, the Rev. Milo H. Gates, D. D., Chapel of the Intercession, Trinity Parish, New York; November 26, 27, 28, 30, the Rev. Donald Millar, Trinity Church.

#### ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.  
Rt. Rev. W. G. McDowell, Coadjutor.

#### Auxiliary Meets in Christ Church, Tuscaloosa.

The thirty-fifth annual convention of the Woman's Auxiliary in the Diocese adjourned on the evening of All Saints' Day, after a three days' session. Mrs. E. E. Wilson, of Woodward, remains President. The closing session was devoted to the consideration of religious education.

Bishop McDowell on Wednesday night gave a survey of the work in Alabama and at large.

Bishop Beckwith left for Tyler, Texas, on All Saints' Day, to conduct a mission there in the parish of the Rev. Mr. Claybrook, formerly of St. Mary's, Birmingham.

The Rev. Casius L. Price, rector of Trinity Church, Florence, who has been

dangerously ill several weeks, and is still under expert treatment in Michigan, is reported by the doctors greatly improved.

Mr. Price has held his rectorship in Trinity many years and is deeply loved.

E. B.

#### NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.  
Rt. Rev. E. A. Penick, D. D., Coadjutor  
Rt. Rev. H. B. Delaney, D. D., Suffragan.

#### Diocesan Social Service Conference.

The conference on Christian Social Service in the Diocese of North Carolina opened on Tuesday morning, October 30, at Chapel Hill, with a service of Holy Communion in the Chapel of the Cross, Bishop Cheshire and the Rev. A. S. Lawrence officiating. Following this a brief service was held on the site of the new church, in which service the blessing of Providence was invoked on the building for which ground has already been broken.

The conference was held in the parish house. The Rev. Lewis N. Taylor, chairman of the Social Service Committee, presided. The hall was filled to its capacity and all were gripped and inspired by the addresses and discussions of the day. Rev. Thomas F. Opie was elected secretary.

Dr. Joseph Hyde Pratt, president of the North Carolina Conference for Social Service, was the first speaker. He addressed himself to the subject, Co-operation of State Conference with other Social Service Organizations. He defined social service as "an act done for the benefit of the community—conservation of health, care of defectives, care of children, supplying pure water, procuring clean streets, and public buildings, lessening illiteracy, enforcing the compulsory education law," etc. He urged that churches should get behind clean-up campaigns and health work, and every community enterprise for the betterment of life and life's environment. "Prevention and Protection" is our watch-word," he said. Professor Odum, Mr. Bost and Bishop Cheshire spoke interestingly on the subject of the Church and active Christian service, in the discussion of Dr. Pratt's paper. Bishop Cheshire urged that the Church "ought to be back of every good work for serving humanity."

Mrs. Kate Burr Johnson, director of the North Carolina Department of Public Welfare, was heard in an impelling and enlightening discussion of the theme, "What the State Department of Public Welfare Expects of the Episcopal Church." She spoke of the five boards under her department: (1) County Organization (2) Mental Health and Hygiene, bureau for feeble-minded children; (3) Bureau of Institutional Supervision, State and county homes, penal institutions; (4) Promotion and Education, bureau for training workers in the social service field; (5) Bureau of Child Welfare, for delinquents under sixteen. She said there are several "Homes" in the State where the per capita cost was ninety dollars a month! She paid her respects to the prison system in North Carolina and declared that the county jail as it now exists is a disgrace and a menace, and must be eventually banished.

The conference adjourned for luncheon, after which the Rev. Cary Montague, Executive Secretary of the Department of Social Service in the Diocese of Virginia, was introduced and spoke interestingly of the work being done in Virginia, especially as regards hospital visitation, Christmas gift-giving, insti-

tutional helpfulness, etc.

He was followed by the Rev. Charles N. Lathrop, Executive Secretary of the Department of Social Service of the National Council, New York City. Mr. Lathrop said: "This conference has been 'the dream' that I have long had for the whole Church," and showed that he had been endeavoring to get the Church to relate itself to every movement that tended to better life and life's conditions in every community, "conserving and enriching human life and bettering conditions surrounding human life," quoting a previous speaker. He declared that this "heresy" must be got rid of, namely, that the Episcopal Church is a little circle of people whose service is limited to its own clique or parish—this clique often being a source of dis-union in the community. Discussion followed and the meeting was adjourned with the benediction by Bishop Cheshire.

T. F. O.

#### NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.  
Rt. Rev. W. R. Stearly, D. D., Coadjutor

#### The Rev. Luke White to Remain in Montclair.

Applause, followed by the entire congregation rising as an expression of appreciation, greeted the announcement at a recent Sunday-morning service, by the Rev. Luke M. White, rector of St. Luke's Church, Montclair, that he had declined the call recently extended him to become rector of Epiphany Church, Washington, in succession to the Rev. James E. Freeman, D. D., who has just been consecrated Bishop of Washington. Mr. White declared that he was fully conscious of all that Washington and the thoroughly organized parish there, with its large endowment and complete equipment, offers in the way of opportunity, but that he felt it his duty to stay in Montclair. Referring to the opportunity in St. Luke's Church, Mr. White said:

"No one would say St. Luke's is essentially Episcopal. It is unique, inasmuch as it is a community church—a church to which Presbyterian and Baptists and Congregationalists and others come and are received by letter and are recognized just as much as those who come from Episcopal Churches. It is a church where, I hope, all who come feel welcome.

J. W. L.

#### WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

#### Healing Mission in Waynesville.

With the sanction of the Bishop of the Diocese a Healing Mission was held from October 21-28 at Grace Church, Waynesville, by the Rev. Dr. A. J. Gayner Banks and Mr. John W. Lethaby. Good results are reported by the rector, the Rev. Alfred New, who tells of night services well attended, at which more than fifty per cent of the comers were not communicants of the Church. Larger attendances at the Holy Communion and many cases of real physical and spiritual healing were reported before the close of the mission. Every night sufferers came to the altar rail for the laying on of hands. The aim of the Society is to help bring about a renaissance in the spiritual life of the Church that will bring in its train the three gifts of bodily, mental and spiritual healing. Many missions have been arranged for this winter and the increase of the Nazarene is steadily increasing.



ing accomplished by Bishop McKim, Bishop Tucker, Dr. Reifsnider, Dr. Teusler and their associates, and remarked that the success of their work is reflected not only in their chosen fields of labor, but in that steady growth of understanding which now plays so important a part in promoting friendly relationship between nations.

St. Luke's International Hospital, he said, is one of the finest in Japan. "The high regard which we have for this institution," he declared, "is attested by the fact that when it was decided to erect the new building, the Emperor of Japan gave from his personal funds 50,000 yen, in addition to the amount subscribed by the public."

Bishop Tucker spoke on Our Church in Japan August 31, 1923. The Bishop reviewed the work of Western civilization in contributing to Japan all that goes to constitute efficiency and prosperity and of the Church's conviction that the noblest factor in Western civilization was Christianity. Unless we contributed that factor, the contribution was incomplete. On August 31, 1923, our work in Tokyo, including hospital, schools and churches, was about to have its own Japanese Bishop and become a distinctively Japanese institution.

Dr. Reifsnider followed with a description of conditions on September 2, 1923, and gave a graphic picture of the ruin and disaster, concluding with the remark of Bishop McKim when he was being commiserated for the loss of the fruits of his life's work. Not all the fruits, he said, the best fruits, the spiritual fruits, remain.

Ex-Governor Goldsborough, chairman of the evening, then announced that he wanted pledges and contributions for at least \$5,000. This amount came in five minutes, then Mr. Goldsborough raised the call to \$10,000. Announcements of gifts came thick and fast with a total of \$10,500.

This amount, together with funds already sent to New York for the same purpose, makes a total of over \$15,000. Based on the quotas for the general work of the Church, \$15,000 represents an over-paid quota for Maryland.

A daughter of Bishop-elect Motoda, now a student at Goucher College, Baltimore, was introduced to the assemblage and received an enthusiastic rising ovation.

R. F. H.

#### PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

#### Church Club Dinner.

The autumnal meeting of the Diocesan Church Club took place on the evening of October 30, at the University Club Rooms, and was one of the largest in the history of the organization. President Edwin S. Smith was chairman.

The Rt. Rev. Dr. Alexander Mann, Bishop of Pittsburgh, spoke briefly, introducing the two speakers of the evening, the Rt. Rev. Thomas F. Gailor, D. D., President of the National Council, and the Rt. Rev. William Blair Roberts, D. D., Bishop-Suffragan of South Dakota.

The subject of Bishop Gailor's address was "The World's Need and the Church's Opportunity." He said in part:

"Many regard the future of civilization and of the world with the utmost discouragement, and in a spirit of utter hopelessness. As a result of the aftermath of the World's War, men's highest spiritual hopes have been dis-

pelled. It would seem that just the very opposite of all our country's war objects had been attained. They look upon the world as a world almost absolutely without hope.

"That, however, is not my personal outlook. On the contrary, in spite of all these low, brooding clouds on our democracy's horizon, I am looking forward with the greatest confidence to the immediate future of our land and of our beloved Church, for, in spite of all the daily pessimistic reports, our country is still advancing, and our Episcopal Church is, at this very moment, making a real and a very splendid contribution to the civilization of mankind."

Bishop Roberts' address was on "The Missionary Episcopate in the United States, its Contribution to the Nation."

After describing his early experience in his missionary district after reaching it, fifteen years ago, he said: "But the West has a message which the East ought to know. In the East, we can go back generation after generation, and, in many cases, in old cemeteries, point to the memorial stones over the graves of our grandfathers. Out in the West, we have no old cemeteries. Out there, no one cares who his grandfather was. Only you yourself, your personality, counts. The West is in the making for the almighty dollar, and as one Westerner told me, 'Out here I will trade my land, my house, my stock, anything except my wife, if thereby I can make an extra dollar or two on it.' It is among many such people that our lot is cast, and the immensity of work to be done beggars the imagination of our good, Eastern people. Everywhere there is a call for the services of our Episcopal Church. In community after community I have again and again been solicited by wealthy Hebrews, rich Roman Catholics, and others, to establish a Church in their communities on the ground that the Episcopal Church gives prestige to a community, and its moral influence on old and young is more effective than that of any others of the communions. It has not been possible to accomplish much out there yet, but I am hopeful that the East is awakening to its unmatched opportunities and that next year and in the succeeding years the great West will be opened efficiently and convincingly by the great East. It is just as true today, as it ever was that the best missionary is the best civilizer, and the opportunity is offered our Church, out there, to become the agency for the best and greatest civilizers."

#### Church Service League Organized:

On Friday, October 26, the organization of the Church Service League was effected in Trinity Parish, Pittsburgh. The Rev. Dr. Percy G. Kammerer, rector, is chairman of the League; Miss Eleanor Clark, Secretary, and Mr. J. H. Evans, Treasurer. Heads of Departments are as follows: Prayer and Worship, the Rev. Dr. Kammerer; Missions, Miss Margaret E. Phillips; Community Service, Mrs. Lawrence Blair; Religious Education, the Rev. F. C. Lauderburn; Information, Mr. Southard Hay; Finance, Mr. J. H. Evans. A Parish Council is to be organized, to consist of representatives from the vestry and from each of the organizations. There will be a League work room devoted on all Fridays to Woman's Work of every description. The purpose of the League is to interest every member of the parish in the whole work of the Church. Every member of the parish is potentially a member of the League.

**Anniversary Observed:** The evening of All Saints' Day was observed as the twentieth anniversary of the Church of the Redeemer, Pittsburgh. A service in the Church was followed by a reception in the new parish house, which was a sort of housewarming for the new parish building, to which the congregations of the city were invited. Brief addresses were made by the wardens, Messrs. L. E. Reineman and J. C. Sheriff; by Mrs. Walter Chess, President of the Woman's Guild, and one of two surviving members of the original congregation; by the Rev. Dr. H. A. Flint, and the Rt. Rev. Alexander Mann, S. T. D., and LL.D.

The Bishop and Mrs. Mann have lately been presented with a Packard Single Six Sedan, representing the gifts of many men and women all over the diocese.

J. C.

#### ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

#### Working For The Church's Program.

Greater preparations are being made in this diocese than ever before for the intensive period of the Nation-Wide Campaign. Believing a reason for the present status of the campaign is that people are not yet fully aware of the plans of the General Church and of the diocese a full issue of the diocesan paper has been given over to an explanation of the General Church Program, the Diocesan Program and also the Budgets and Priorities of each. Each church is asked to start the budget system this coming year and to hold a parish conference previous to the coming of a speaker sent out by the diocese to speak on the General Church and Diocesan programs, in which a parish program can be formulated for the year, 1924.

Mr. Lewis B. Franklin is to hold conferences on the Church's Mission in Atlanta and Macon. Public meetings, meetings of parish vestries, and luncheons to which vestries from over the entire diocese are invited, will be addressed by this speaker, and great things are looked for from his work.

The plan of the diocese to raise an Institutional Fund by having its communicants insure themselves in its favor is meeting with great approval, not only among the people, but among the insurance companies. The active campaign will not begin until January 15, but already two policies for a thousand dollars apiece have been sold. The thirteen insurance companies are very enthusiastic indeed and are lending their cooperation in every way to make the work a success. A glaring reminder of the need of such a fund in this diocese is "Nelson Hall," a Church School for girls, which the late Bishop Nelson planned to erect in Atlanta. The property was bought and much money was raised, but the school could not be built for the finances were not sufficient to make it possible. Those who knew the late Bishop realized that this failure was a tremendous blow to him and we, who are now "carrying on", are to see to it that a substantial fund of at least a million dollars is to be available for the erection and maintenance of diocesan institutions at the end of twenty years.

The Rev. Edward B. Andrews, of Pittsburgh, is drawing fame upon himself throughout the diocese for mission work. He has held successful missions



## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

## Over Ten Thousand Dollars Raised for Japan.

The Diocese of Maryland held one of the most enthusiastic mass meetings in its history on October 31, in Baltimore. Bishop Murray had called upon all Church people to assemble in the interest of our stricken Church in Japan. The Japanese Ambassador sent Mr. Sadao Saburi, Counsellor to the Japanese Embassy to represent him.

"I believe," said Mr. Saburi, "and I know that my belief is shared by my countrymen, that it will be more easy in the future for us of two different races to understand each other, and that it will be more difficult in the future for the evil-disposed or the half-informed among us both to breed great troubles from trivial causes. I believe that the kindness and good will of the American people will sink deep into the hearts of the Japanese people and that the influence of American ideals will be strengthened among us. I believe that American sympathy for Japan will not die down when the immediate necessities of the present have been met, and that it will develop in you a friendly solicitude for the grave problems involved in the modernization of an ancient Oriental culture."

He spoke of the efficient work being in St. George's, Griffin, St. John's College Park and will from November 11 to 18 hold one at St. James' Church, Marietta.

The Men's Club of the Church of the Holy Comforter, Atlanta, has just put out a parish monthly called "The Golden Rule"; it's an eight page publication and is being financed by advertising and the men of the club. This little paper tells of the great amount the parish intends to do by way of social service, especially among prisoners, located at the Atlanta Penitentiary, and on the county's chain gangs. There are to be 5,000 copies to each issue and the men are scattering them broadcast, not only over all the Atlanta parishes, but in the immediate neighborhood of the parish. This new paper, together with the other new one, "The Four-Square Life," published by another small church in College Park, near Atlanta, may shock the diocese into seeing to it that its larger churches have papers, too.

**St. Michael's Mission:** What was formerly called "a preaching station" at Alto, is now, through the efforts of the Rev. Thomas Duck, to be one of the organized missions, "St. Michael's Mission, Alto." The work was started in 1914 and has steadily grown. Services up to a short time ago were held in the homes of people of the town, but now the congregation is worshipping in the school house of the town and hopes to erect a church in the near future.

C. E. B.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

## Handsome Parish House at St. John's, Roanoke.

The congregation of St. John's Church, the Rev. Karl M. Block, rector, has recently completed the erection of a parish house that probably is equalled by few in this section of the country in size, appearance, convenience and general attractiveness.

The building is of brick with sand-



New Parish House, St. John's, Roanoke, Va.

stone trimmings. It had been hoped to build with stone similar to that used in the church, but the great cost made this impossible.

The parish house, fronting on Elm Avenue, adjoins the church, which is at the corner of Elm Avenue and Jefferson Street, and is connected with the church by an ambulatory.

The building centers around three large main rooms; the gymnasium in the basement, the dining room on the main floor and the assembly room on the second floor. The gymnasium is unusually large, having a floor area of twenty-five hundred square feet with no pillars. The walls and ceiling are of wood, handsomely finished, while the floor is of maple over cement.

On the ground floor, at the right of the entrance to the building, are the rector's offices, handsomely equipped and provided with a fire and burglar proof safe. Adjoining these is a double choir room arranged for the men and women.

The Primary Department of the Sunday School has the use of the Guild Room, thirty-two by twenty-four feet and the dining room, forty-eight by thirty-two feet.

In the auditorium are seats for four hundred on the main floor and one hundred in the gallery. There is a well-equipped stage with curtains, etc. The auditorium has an indirect lighting system and is provided with dressing rooms. The gallery has a system of folding partitions with which it can be divided into three or four class rooms. Altogether there are more than fifteen class rooms in the new building.

The Diocesan Offices are located at the rear of the second floor.

The tower is of fire proof construction and has a floor suitable constructed for the installation of chimes.

The new parish house cost in the neighborhood of eighty thousand dollars, in addition to the lot, which is valued at fifteen thousand. The Church Service League, under Mrs. George W. Payne, has charge of activities in the building and has been organized into about twenty committees.

Mr. Edward T. Boggs, of Philadel-

phia, was the architect and Messrs. Smithey and Tardy, of Roanoke, were supervising architects. The building was erected by Messrs. John P. Pettyjohn and Company, of Lynchburg. Mr. A. J. Kennard was Chairman of the Parish Building Committee.

## WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.

## Consecration of Bishop-Coadjutor.

The consecration of the Rev. Robert Edward Lee Strider, D. D., Bishop-Coadjutor of the Diocese of West Virginia, took place in St. Matthew's Church, Wheeling, on Thursday, November 1, the Feast of All Saints.

The services appointed for the day began with the celebration of Holy Communion at seven o'clock, the Rev. James L. Fish, rector of St. Andrew's Church, Wheeling, being the celebrant.

At nine o'clock Morning Prayer was read by Rev. William Meade, rector of Trinity Church, Moundsville.

The consecration service had been arranged for ten-thirty. Owing to the great interest manifested throughout the city, and the diocese generally, it was necessary that admission to the Church should be by ticket. For days before the date set for the consecration, admission to the Church was eagerly sought by securing tickets of admission. It is almost needless to say that the seating capacity of the Church was all taken up, gallery included. Here and there, throughout the audience, were noticeable friends from other churches in the city, to whom, in the eight years in which Bishop Strider has been rector of St. Matthew's Church, he has endeared himself. It seemed as though nothing had been omitted in arranging the service, and, as one of the city daily newspapers very appropriately said: "The majestic melody of sacred music, the impressive ritual of the consecration, the inspiring and instructive message of the sermon, and the highly symbolic religious rites, combined to clothe the ceremonies with striking beauty."



The Bishop's present were Bishop William L. Gravatt, D. D., who presided. The Bishop of Virginia, William Cabell Brown, D. D.; the Bishop of Pittsburgh, Alexander Mann, D. D.; the Bishop of Southern Virginia, Beverley Dandridge Tucker, D. D.; the Bishop of Wyoming, Nathaniel Seymour Thomas, D. D., who was formerly rector of St. Matthew's Church; the Bishop-Coadjutor of Southern Ohio, Theodore I. Reese, D. D., and Bishop-Coadjutor of Ohio, Frank Du Moulin, D. D. The Rev. J. T. Carter, rector of Christ Church, Clarksburg, Secretary of the Diocese, was master of ceremonies.

The procession entered the church led by a member of the choir bearing a cross, followed by fifty men and boys singing the hymn, "For All Thy Saints Who From Their Labors Rest." The choir was followed by another of the boys bearing the flag of the United States. Next came the clergy wearing white stoles, in keeping with All Saints' Day. These were followed by the Bishops.

Bishop Gravatt began the Holy Communion service, Bishop Mann read the Epistle, First Timothy, third chapter, and Bishop Brown read the Gospel from St. John, twenty-first chapter. Bishop Tucker, who had been appointed to preach the consecration sermon, took for his text, Acts, first chapter eighth verse, "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," and gave the large, most attentive audience an inspiring account of the work of the Holy Spirit in the spread of the knowledge of Jesus, from the day when the Disciples became His witnesses until the present. Such a masterly, and yet easily understood, presentation of the rise and spread of the Gospel could hardly fail to be helpful to all who heard him. The Bishop's reference to Bishop Peterkin as one possessed of the Apostolic spirit, found a heartfelt response in the breasts of all who remembered his visits in years gone by. His exhortation and counsel to the Bishop-Coadjutor-elect were of a most sympathetic and helpful nature.

The Certificate of Election was read by the Rev. J. W. Hobson, rector of Christ Church, Bluefield; the Canonical Testimonial by Mr. G. W. Peterkin, Parkersburg; the Certificate of Ordination to the Diaconate and Priesthood by the Rev. John S. Alfriend, rector St. Paul's Church, Weston; the Consent of the Standing Committees by the Rev. Conrad H. Goodwin, rector Zion Church, Charles Town, and the Consent of the Bishops by the Rt. Rev. Frank Du Moulin, D. D. The Promise of Conformity to the Doctrine, Discipline and Worship of Protestant Episcopal Church was then given by the Coadjutor-elect, and, after the usual examination and the completion of the vesting, he knelt down, facing the altar, and the Veni Creator Spiritus was sung. This was followed by Prayer by Bishop Gravatt, and the Laying on of Hands.

Bishop Strider is a graduate of the University of Virginia, class 1908, and of the Virginia Seminary, class of 1910. He is also a member of the Phi Beta Kappa.

A special feature of the consecration services was the musical program, which was under the care of Mr. Paul Allen Beymer, who has been the organist at St. Matthew's Church for over seven years.

Immediately following the consecration services, the ladies of the congregation of St. Matthew's Church served luncheon to the Bishops and clergy, the

Standing Committees and their wives, the vestrymen of St. Matthew's and the Diocesan officers of the Woman's Auxiliary. Bishop Gravatt was toastmaster, and called upon Bishop Thomas, Mr. G. W. Peterkin, and Bishop-Coadjutor Strider for speeches.

J. L. F.

#### WASHINGTON.

Rt. Rev. James E. Freeman, D. D.  
Bishop.

#### Meeting of the Woman's Auxiliary.

The monthly meeting of the Woman's Auxiliary in the Diocese of Washington was held on Tuesday, November 6, in the Church of the Epiphany at 2 P. M. The principal speaker of the occasion was Mrs. Darling from Hampton, in the Diocese of Southern Virginia. The Bishop of the Diocese opened the meeting and gave a few words of greeting.

#### Virginia Seminary Graduates Form Committee.

A committee of graduates of the Virginia Theological Seminary residing in Washington has been formed with the Rev. Charles T. Warner as chairman. The purpose of this organization is to raise funds for the improvement and extension of the Seminary and to this end a campaign will be inaugurated in January. The good work of the Virginia Seminary is so well known that it is expected that the necessary \$500,000 will be raised without difficulty.

#### Memorial Service.

A service in memory of the Rev. Johannes Adam Simon Oertel was held at the Church of the Incarnation on Sunday morning, November 4, the occasion being the one hundredth anniversary of Dr. Oertel's birth.

The Rev. Dr. Oertel was at one time assistant rector of the Church of the Incarnation and at that time and during the years preceding and following, he painted a number of works of art, which now beautify the church.

The Rev. Dr. Oertel was born in Germany November 3, 1823. At the age of forty-eight years, he was ordained a priest in the Episcopal Church and devoted himself to work in the Mountains of North Carolina, later coming to the Church of the Incarnation.

The two hundred and sixteenth anniversary of St. Barnabas' Church, Lee-land, Md., is to be celebrated on November 18, when Bishop Freeman will be present and make his first visitation for the purpose of administering confirmation in this church. The Bishop of Washington is carrying out a definite schedule of visitations and on Sunday, November 4, he confirmed classes at St. John's Church, Olney, Md., and St. Luke's Church, Brighton. These churches, in the center of a large farming section, have grown perceptibly under the rectorship of the Rev. Mr. Kagey and are considered strongholds in the Diocese.

A Reception to Bishop and Mrs. Freeman was given in St. Alban's Guild Hall by the people of St. Alban's Parish on Tuesday evening, November 6. The clergy of St. Alban's Parish and their wives received the guests. St. Alban's Church is located within the Cathedral Close, but has no official connection with the Cathedral, other than being a parish church of the Diocese. It is close neighbor, however, to the Cathedral and the Bishop's

House and the reception was given as a greeting from the people of St. Alban's to the Bishop and his family.

The Chapel of the Holy Spirit, a gift of Mr. and Mrs. Carl B. Keferstein of Washington, in memory of their parents, was consecrated on November 2 at Bishop's Court, Pa., by Bishop James H. Darlington, of the Diocese of Harrisburg. Mr. and Mrs. Keferstein are members of St. Margaret's Church, Washington, and also of the Church of the Transfiguration of the Diocese of Harrisburg, Blue Ridge Summit, Pa., where they make their summer home.

M. M. W.

#### PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.  
Rt. Rev. T. J. Garland, D. D., Suffragan.

#### New Parish Building Opened.

At the morning service Sunday, November 1, the congregation of St. Giles Mission, Stonehurst, near the Sixty-ninth street terminal, worshipped for the first time in their new parish building. Special services marked the occasion in which residents of the community took part. The morning service began in the old portable chapel, which has been the place of worship, and, after the Epistle had been read, the entire congregation, under direction of the Rev. Walter C. Pugh, the rector, marched to the new building, where the service was completed. At the night service the Rev. Crosswell McBee, rector of Old St. David's Church, Radnor, one of the founders of St. Giles, was the special preacher.

#### Memorial Lamps Dedicated.

Sixteen memorial lamps of unusual and attractive design, which had recently been placed in position in the Chapel of the Mediator, West Philadelphia, in remembrance of the late George C. Thomas, the Rev. Henry McKnight Moore, first vicar of the Mediator, and former members of the Church, were dedicated Sunday morning, November 4, by the Rev. Granville Taylor, present vicar. At the night service Bishop Carson, of Haiti, was the special preacher.

The Rev. Clarence A. Grayhurst was instituted rector of St. George's Church, West Philadelphia, November 2. Bishop Rhinelander was the institutor and he was attended by the Rev. Frank Williamson, Jr., of St. Mark's Church. The other clergy who entered the chancel were the Rev. Messrs. Charles L. Steel, W. Newman Parker, Albert E. Clary and C. W. Schiffer, all rectors of West Philadelphia parishes.

New Rector of St. Luke's, Germantown: At a meeting November 2 of the wardens and vestry of St. Luke's Church, Germantown, the Rev. Wallace E. Conklin was elected rector of the church to succeed the Rev. Samuel Upjohn, D. D., whose resignation takes effect the first Sunday of December. Dr. Upjohn, whose retirement marks the conclusion of forty years' active service as rector of St. Luke's, was elected rector emeritus.

Mr. Conklin graduated from the Philadelphia Divinity School in 1921, and then studied for a year at Oxford University. He was ordained to the priesthood by Bishop Lloyd, at St. Luke's Church, his boyhood place of worship, at Beacon-on-the-Hudson, N. Y., December 17, 1922.

R. R. W.



# Family Department

November.

1. Thursday. All Saints.
4. Twenty-third Sunday after Trinity.
11. Twenty-fourth Sunday after Trinity.
18. Twenty-fifth Sunday after Trinity.
25. Sunday next before Advent.
29. Thursday. Thanksgiving Day.
30. Friday. S. Andrew.

## Collect for Twenty-fourth Sunday After Trinity.

O Lord, we beseech Thee, absolve Thy people from their offenses; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

## My Search.

My heart cried out aloud for God;  
My very soul yearned mightily.  
And so I left my plow,  
I left it in the furrow,  
And searched for God.

I scanned the brassy sky,  
I lifted up my hands to heaven:  
He was not there.  
I sought Him in the throng upon  
The city mart, and found Him not.

I searched the palaces where Princes dwell;  
The place of Power and Wisdom's throne;  
Deep in the silent forest glade  
I sought Him in the Hermit's cell.

I mingled with the worshipers  
Who sang His praise with solemn chant  
In vast cathedrals lit;  
Nor was His Presence there.

As night drew on apace I came,  
Weary and sad, to my field again,  
And there beside the abandoned plow,  
With patient grace He stood,  
Waiting for me.

—British Weekly.

For the Southern Churchman.

## STUDIES IN THE LIFE OF CHRIST.

### Palm Sunday.

The Rev. Louis Tucker, D. D.

Our Lord's presence at Bethany was a public matter. Much people knew that He was there. The supper at Simon's house was after sunset on the night of the Sabbath. Next morning many from the city came out to meet Our Lord and see Lazarus. Men by dozens had, of course, asked Lazarus what he saw when he was dead, and other men by hundreds wished to ask.

Our Lord's knowledge of the Old Testament has been assumed everywhere, and nowhere mentioned. It was minute, careful, all-embracing and scientific. Concerning it He gave one of the very few technical formulae of His life: "Scripture cannot be broken." If you have a hundred Scripture allusions to a subject and a theory that will explain all but one, the theory is wrong. It must be abandoned and a theory found that will explain the whole hundred. This is the position of modern science concerning natural phenomena; for which cause Our Lord's knowledge of the Old Testament can justly be called scientific.

There was a prophecy that Messiah should enter Jerusalem meek and lowly, yet king and riding upon an ass's colt. Everybody knew it. It was well-known as is the present report current in Jerusalem that he who is to overturn Turkish rule shall enter the city through the Golden Gate; for which reason the Turkish Government has closed up that particular gate with solid masonry. The prophecy concerning the ass's colt was never acted upon by other claimants of Messiahship, because none of them answered the description of the expected Messiah. The man foretold in Zechariah 9:9, is of the ancient royal race, just bringing salvation; meek and lowly. In the long history of Jerusalem there has always been some one who had power to make public entry into the city on an ass's colt. Men have brought to the city political and economic salvation if not spiritual. Many men have entered it who were meek and lowly—instructed by much suffering. Many an heir of David's line has entered it. A few just men, or, at least, a few men reputed just, have done so. Never but once has a man combining all these qualities had it in His power to make public entry into Jerusalem amid rejoicing multitudes. That man was Joshua Davidson, whom we call Jesus Christ. When the time came He sent for an ass's colt to ride on.

The loosing of the ass's colt, like the choosing of the Upper Chamber later, shows that Our Lord held communication, unknown to the Apostles, with citizens of Jerusalem. Devotional comment holds the means supernatural. We cannot so receive it. Our Lord lived, breathed, was submerged in, the supernatural, but so are we. He saw both worlds; we see but one. But He was no more in the World we do not see than we are; and He used it sparingly.

The mob met the Galilean caravans with rejoicing. It was an ambiguous welcome, because part of the ceremonial proper to the welcome of king of David's line had been carried over into the Passover welcomings. He used this ambiguity. That He fulfilled the prophecies is the usual explanation of His acts; but not ultimate. He made the prophecies which He fulfilled. He through the Holy Spirit, inspired the prophets. Also, at this time, He said that if the people had not cried out the stones would have done so. This implies a great spiritual necessity. For some reason the triumphal entry upon Palm Sunday was a necessary part of His program. Devotional comment feels that, being king, He had to be acknowledged by His people. This is not enough; because the acknowledgment was false, hysterical, valueless, shallow and ambiguous.

There is, then, some other reason for the Palm Sunday entry big with such eternal import that not only was it all prophesied but the unseen universe was drawn closer to the seen, and the very stones themselves must have cried out if the people had not.

Its locus lies in the unseen. It hides behind the veil. Yet it is not so far behind the veil but that we can dimly discern it. A Power past our comprehension had received this world, at the beginning, from the hand of God the Artificer and had misused the loan. God the Artificer had come down, born of a woman, born under the law, and made

Himself of this world, subject to the Prince of this world. He Who was Ruler because Maker, had humbled Himself to come under the law of death. Being here, He had refused to acknowledge the Prince of this world, had resisted the Prince of this world. The position, deliberately created, was paradoxical past power of earthly language to express. In it lay the solution of the debated question of the universe. Prophecy cast upon that question a lambent religious light; cold reason a clear white one. The throne, forfeited by misuse, should be declared vacant, the Viceroyalty should lapse to God the Artificer Who bestowed it. It ought to.

But the moment was tense with greater things than these. If you make a man your agent and he steal, you are no thief; but you must restore what is taken. The loss must fall on you. You are responsible. Morally, you are absolutely innocent. Yet your innocence ceases if you refuse to make good the damage. Honest men set right the wrongs done by the ill-doing of their agents—and remove those agents.

This is business; or law; or justice; or religion; or politics. In the earthly sense politics and religion are as far apart as the poles; for religion deals with Heavenly things and politics is of the earth earthy. In the all-embracing Heavenly sense politics and religion are the same. What we call "Religion" is the politics of the Unseen universe. In this universe-politics Our Lord was taking an irrevocable step. Sooner or later, if He is not to become an accomplice of the Prince of this world, God the Artificer must remove that Prince. Refusing allegiance to Him was not the actual first step towards His removal. Fighting Him as a private individual was not the actual first step. Assuming rule in His dominions independent of Him was.

There is a real distinction between refusing to worship the Prince of this world, fighting him, and assuming rule within his jurisdiction. If I refuse allegiance to my country I am an alien. If I individually resist my country I am an outlaw. If I assume authority within the territory of my country I become a rebel. Aliens my country may ignore. Outlaws it may, for a time, endure. Rebels it must crush. In the dominions of the Prince of this world and under the law of the flesh Christ was born; subject, therefore, to Satan, His subject. At the end of the forty days' temptation He withheld allegiance from Satan. Alien from an alien, by a double alienation He remained faithful to the Father. Outlaw against an outlaw He had fought. Now He assumes dominion within the dominions of the Prince of this world. Rebel against a rebel He cancels rebellion and restores loyalty to all. The thing was inevitable. Somewhere along the course of history it was essential that God Himself give answer to the question: "If your superior, duly set over you by God Himself, disobey God, may you rebel against that superior?" Abstract as the question seems it is not academic. If the ward-boss knife the party shall you fight the boss? or shall you hold the ward together on the ground that, if he be wrong it is not your fault? Caesar, set over the legions by the Senate, attacked the Senate. Shall you cross the Rubicon, or mutiny? Wallenstein is commissioned by the Emperor with privilege extraordinary and powers absolute. When he turns against the Emperor shall you follow? The verdict of the world is that Caesar's legionaries were good fellows, the captains of Wallenstein contemptible and that the ward-boss swings the ward. The verdict of that



larger world of which this is an atom was settled that day between Bethany and Jerusalem. Be faithful to the Highest. If the Prince of this world rebel, then rebel against the Prince of this world, and take the consequences. They will be grim, and follow swiftly. The moment was big with the eternal destinies of so much more than this world that a universe compared with which this visible universe is trivial quivered into exultation. A question of the Spirit was settled. The King, domiciled in territory of the rebellious Viceroy, claimed rule.

Our Lord did not assume the kingdom. The parable of the Pounds proves that. Yet, on this day, He claimed it. The greeting of the people was that usual to Galilean Passover bands, though immeasurably more enthusiastic, a word from Him would have given it a non-political sense. That word He explicitly refused to speak. The Palm Sunday entry was a deliberate claim to earthly rule and temporal dominion. Some day He will make good that claim; and the Son of Man shall sit upon the throne of His glory.

For the Southern Churchman.

#### Resurrection.

Julia W. Cockcroft.

My brackens wither,  
And crumple on the sod.

Fern tragedy!

But what is that to God?

The roots are there,

And there will be

Another growth

More fair.

In death I shiver.

But, what is that to God?

No tragedy—

Though life droops to the sod;

Great Gardener!

O, let there be

Another growth

More fair.

#### A Missionary in Turkey.

Some thirty-five years ago, Dr. Cyrus Hamlin was my guest for a week or more. He had worked as a missionary in Turkey, and had taught manual training in addition to the Gospel message, urging the people to build comfortable homes, and take good care of their wives and children. He invented a medicine called "Hamlin's Cholera Cure" and thereby saved thousands of lives.

During the Crimean War, he went to the hospital at Scutari, across the Bosphorus from Constantinople, and found the British soldiers lying on cots with only sheets to cover them, while their uniforms were piled up to be burned because they were infested with vermin. "We would rather die of the cold than of the vermin," said the sick soldiers.

Hundreds of ale kegs were lying on the shore, and Hamlin had Turks come from Constantinople and by putting handles in them, they became washing machines and the clothing, worth ten thousand dollars, after a good bath in soap suds and the hot sun, was ready for use. He found the soldiers eating heavy, mouldy bread, and again his mechanical genius came to their help. He had brick ovens built and soon the bread in the hospital became so famous that a British colonel in command of a regiment farther up the Bosphorus sent to Hamlin's home for "that baker who furnished bread to the hospital in Scutari." Hamlin put on the garb of a baker, the white turban and jacket, and went to see the colonel. An agreement was soon made as to the num-

ber of loaves to be daily delivered, but Hamlin insisted upon a double supply every Saturday to save Sabbath work. The colonel insisted stoutly upon a Sabbath delivery and after some oaths to emphasize his demands, Hamlin arose, saying: "very well, sir, this agreement is annulled." But the colonel wanted the bread so in an angry tone he said, "Well, if you will be such a fool, send your double delivery." When the signatures were made and the colonel saw the name, Cyril Hamlin, he apologized most humbly, for it was well known how the fine location for Robert's College had been secured and that the humble missionary who stood before him, had more influence over the Sultan than any ambassador in his court.

Hamlin made \$20,000 by his bread-making and it was all put into Robert's College. The story of the building of the college is interesting. Hamlin chose a fine location and as one sails up the Bosphorus on an American steamer, the students are often seen on its flat roof waving the American flag, while the band plays our national airs. Hamlin worked for a long time to get the signature of the Sultan, to secure the land for the college, and finally after promises made by the Vizier had been repeatedly broken or the fulfilment delayed, Hamlin said: "I am a citizen of United States and am not to be trifled with. If a war vessel is needed, it can be secured." Later, Commodore Faragut appeared in the Bosphorus, and gave a banquet on his ship. The Sultan learned of the arrival and that Hamlin was a guest. The needed signature came before the banquet was over.

Hamlin took Florence Nightingale to the Hospital in Scutari, where she soon brought order out of chaos. The little woman began ordering lint and bandages and was informed "you cannot have them without the signature of Colonel so and so." She persisted and when asked by what authority she gave her orders, she took from her pocket a paper signed by Queen Victoria, giving her almost unlimited control over military stores needed in her work. Hamlin enjoyed the alacrity with which her orders were obeyed, and saw the welcome smile with which the sick soldiers greeted her, as she passed along bringing cheer and help to many a suffering and homesick boy. Hamlin saw the kisses thrown after her. Her efficient work in training nurses, and establishing nursing homes has won the love and admiration of the world.

Hamlin after his work in Turkey, came home and became president of Middlebury College, Vermont. When seventy years of age he resigned the presidency, though well able to fill the place, saying, "I have so often seen old men spoil their life work by holding on to it when the infirmities of age disqualified them, that I early made up my mind that if I held an important position when seventy years of age, I would give it up, whatever it might cost me." When late in life he built a home in Lexington, Mass., for himself and wife, it was beautiful to see how quickly the needed money came. The first check of five hundred came from an invalid whom he had cheered and comforted on a homeward voyage from England. As business men in Boston inquired for him, and learned of his project, one and another would say, "I want to help," and what he supposed would take two years was finished and paid for in six months.

One day, while my guest, he came from the postoffice and, taking a check from a letter just received from the Atlantic Monthly, he said, "Look here,

Mrs. Woods, here is the roof of my tool house." The summer before he and his son had built a tool house, but when it came to the roof, he felt it unwise to do the needful climbing, and the son, a boy about twenty, did not feel competent. Hamlin sat down under an apple tree and wrote an article on Bulgaria, about which he was well informed. The Atlantic had just sent a check that would pay for the roof. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Ellen C. Woods, in Presbyterian Banner.

#### My America.

More famed than Rome, as splendid as old Greece,

And saintlier than Hebrew prophets dream;

A shrine of beauty, Italy-inspired;

A nobler France, by truth and freedom fired;

As hale as England, treasuring the gleam

Of knightly Arthur; though a land of peace,

As brave as Sparta—till all hellish wars shall cease.

In thought, as wide as is her prairie sea;

In deeds, as splendid as her mountain piles;

As noble as her mighty river tides.

Let her be true, a land where right abides;

Let her be clean, as sweet as summer isles;

And let her sound the note of liberty

For all the earth, till every man and child be free!

—Thomas Curtis Clark.

#### God's Special Care.

There is a place in each mother's heart for every child that is given her, and do you not suppose there is a place in God's heart for every child that He has created? Do you not suppose that all men stand before Him plain, and individual, and distinct? Yes, you stand before God as if there were not another man in the universe. As men stand before us without mistake of identity, and as all that we think and feel of them we think and feel of them as individuals, so we stand before God, and all that He thinks and feels of us He thinks and feels of us as individuals. He calls every one of us by name, and He does it a great deal more than we know. How much does the child know of the thoughts of the mother who sings and rocks its cradle while it sleeps, and breathes its name? When the child is gone from home for a visit or for school, how much does it know of the thoughts that are beaded and strung, pearl-like, before God, on its account, or of the frequency with which its name is uttered? If the child could follow its mother's or father's voice in the closet and elsewhere, how often would it hear its own sweet name sounding all the way up to Heaven? And if this is so with earthly parents, may we not suppose, when we remember the boundlessness of God's love, that there is not a child of His on whom He does not bestow special thought and attention.—H. W. Beecher.

O Man of the far away ages,

O Man of the far away land,

More art Thou than all of the sages,

More art Thou than creed or command.

To crown Thee we need but to know Thee;

We need but to live Thee to prove.

Nor time nor decay can o'erthrow Thee—

Humanity's ultimate love!



# For the Young Folks

For the Southern Churchman.

## A Poem for Armistice Day.

Betty Page Dabney, Aged 11.

The flags have waved, the band has played,  
Our boys have marched in gay parade,  
Five years ago the war-god fled,  
And peace, God's peace, reigned in his stead.  
Oh Lord, we thank Thee for this peace,  
And pray that it may never cease.

Yes, just five years ago today  
Our soldiers marched in battle array  
To conquer and to rout the Hun  
With sword and cannon, bomb and gun.  
Oh Lord, we thank Thee for this peace,  
And pray that it may never cease.

© Father, come from heaven above  
And teach us every one to love;  
That we may never fight again,  
That peace, Thy peace, may ever reign.  
Oh Lord, we thank Thee for this peace,  
And pray that it may never cease!

For the Southern Churchman.

## The Birthday Quarrel.

M. L. G.

Jamie and Ray had quarreled, and on their birthday, too!

It was their seventh birthday, but the first they had ever spent together, for they were not brothers but cousins—"twin cousins" they called themselves. Jamie had lived his seven years on Grandpa's farm in North Carolina, and Ray was a Wyoming boy. This summer Ray had come East with his father and mother, to spend three months.

The boys had had the happiest kind of time, and become good friends. At least, they thought so, until this birthday morning. It was to have been the best day of all. And now they had quarreled!

Jamie sat in the hay-loft, where he had dug out a sort of nest for himself. He wondered what Ray was doing. And Ray was sitting on the see-saw, which would not work for one boy, thinking about Jamie.

The trouble began with Ray's lariat. He had found a piece of rope, and showed Jamie how it should be knotted and thrown, as the men on his father's ranch did. He threw it several times, trying to lasso the orchard gate-post, but his aim was not good enough to send the loop over. Ray had boasted of his skill, and his face grew red when for the third time the rope fell short of the post. Jamie couldn't help laughing, though he felt a little ashamed of himself, too.

Just then Plato, Grandpa's sober old shepherd dog, came near. Jamie loved Plato, and he stopped laughing to whistle to him.

"I just bet I can catch Plato!" cried Ray; "such a slow fellow he is."

"Not as slow as a gate-post," retorted Jamie; "I know you can't, so go on and try, if you like."

This time, perhaps as much to Ray's surprise as to Jamie's, the noose fell smoothly over Plato's head. Down he went, before Jamie could reach him. Ray dropped the rope, but Jamie loosened the noose from Plato's neck and threw the lariat furiously at Ray.

"You were just fooling about the gate," he stormed, "so you could throw

my Plato!"

"No, honest I wasn't," Ray answered, "and you said go on—and besides, he isn't hurt any."

Well, he might have been, and his feelings are hurt." And indeed, as Plato got to his feet he looked both astonished and mortified at his fall.

So the two boys turned suddenly away, and Plato, to soothe his hurt feelings, lay down and settled himself for a nap.

"Ray's such a booster!" said Jamie to himself, up in the hay-loft, and he didn't care one bit for Plato's feelings."

"Jamie's such a goose!" thought Ray, on the see-saw. "I wouldn't really have hurt his old Plato."

But after awhile the boys began to see things differently.

"It was a good throw," Jamie said, up in the hay-loft.

And down on the see-saw Ray was thinking, "Jamie can do lots that I can't, and he doesn't talk about it much, either."

In just five minutes, Jamie, running toward the see-saw, met Ray, hurrying to the barn.

"Come on, let's ride on our air-planes!" shouted Jamie.

"All right, and play we are carrying mail. But Jamie—" Ray broke off suddenly—"I'm sorry I threw Plato."

"Well, I shouldn't have laughed, 'cause you can throw a lariat," answered Jamie.

The boys' airplanes were really limbs of two old apple trees that grew side by side in Grandpa's orchard. By climbing pretty far out the boys could have splendid rides.

Up and down they went, through the green branches and into the soft summer air. When they heard the dinner-bell and ran to the house for their birthday dinner, they had entirely forgotten the quarrel.

And when old Plato waked up, he had too.

## The Acorn Chair.

Baby was sitting in her little new oak chair she had got for her birthday.

"When that little chair was an acorn, it never, never would have dreamed that some day a little red-headed girl would sit in it," I said to her.

Baby's eyes popped wide open. "An acorn. My chair an acorn?" She looked at me and laughed, for, you see, she thought it was a joke.

"Yes, that chair was an acorn once," I repeated. "And I'll just give you a history of that chair's life, for it has lived a long, long time, though not always as a chair, it is true. One day an acorn fell from an oak tree to the ground and was buried under some leaves, and, bless you, it took root. Then it did just like a seed, and it began to grow and grow till it was a tree. A great big oak tree it was then, not an acorn any longer, and it had taken a great many years, too, to grow to be such a tree. It was such a fine tree. Some men admired it one day, and what do you think they did?"

Baby shook her head.

"Why, they cut it down and hauled it off to a sawmill. Then this tree was cut up or sawed into lumber. So, you see, it wasn't a tree any longer.

but now it was lumber, and it was shipped to a factory. Then at this factory it was cut and sawed and hammered and glued until it wasn't lumber any more, but a dear, comfortable little chair. It took yet another trip and was sent to the store here, where your father bought it for you, and here you sit in it."

"My! All the names and trips this chair had before it was a chair!" said baby. When she laughed and added: "And I am in an acorn."

"Yes, and you are sitting up in a tree," I said, "and then you are sitting on some lumber, and yet all the while you are in a dear little oak chair."—Child's Hour.

## Praying Always.

Little eyes,  
Looking wise,  
Have you said your morning prayer?  
Have you thought,  
As you ought,  
Of our heavenly Father's care?  
Tell me what our prayer should be  
When the morning light we see.

"Pleasant light,  
Clear and bright,  
Shining on the world today.  
So may love  
From above  
Shine along our upward way;  
So let everything we see  
Turn our thought, O Lord, to Thee."  
—P. P. Bliss.

## Buttercups and Daisies.

During one of last summer's hottest days, I had the good fortune to be seated in a railway car near a mother and four children, whose relations with each other were singularly beautiful. It was plain that they were poor. The mother's bonnet alone would have been enough to condemn the whole in any one of the world's great thoroughfares, but her face was one which gave a sense of rest to look upon; it was earnest, tender, true and strong. The children—two boys and two girls—were all under age of twelve, and the youngest could not speak plainly.

They had had a rare treat. They had been visiting the mountains, and were talking over the wonders they had seen, with a glow of enthusiastic delight which was to be envied; and the mother bore her part all the while with such equal interest and eagerness, that no one not seeing her face would have dreamed that she was any other than an elder sister.

In the course of the day there were many occasions when it was necessary for her to deny requests and to ask services, especially from the elder boy; but no girl anxious to please a lover could have done either with a more tender courtesy. She had her reward, for no lover could have been more manly and tender than was the boy of twelve.

Their lunch was simple and scanty, but it had the grace of a royal banquet. At last the mother produced with much glee three apples and an orange, of which the children had not known. All eyes fastened on the oranges. It was evidently a great rarity. I watched to see if this test would bring out selfishness. The mother said: "How shall I divide this? There is one for each of you, and I shall be best off of all, for I expect big tastes from each of you."

"Oh, give Annie the orange! Annie loves oranges," spoke out the elder boy, with the air of a conqueror, at the same time taking the smallest and worst apple for himself. "Oh, yes, let Annie



have the orange," echoed the second boy, nine years old.

"Yes, Annie may have the orange, because it is nicer than the apple, and she is a lady and her brothers are gentlemen," said the mother quietly. Then there was a merry contest as to who should feed mother with the largest and most frequent mouthfuls; and so the feast went on.

Then Annie pretended to want apple, and exchanged thin golden strips of orange for bites out of the cheeks of Baldwins; and as I sat watching her intently, she suddenly fancied she saw a longing in my face, and sprang over to me, saying, "Do you want a taste, too?" The mother smiled understandingly when I said, "No, I thank you, you dear generous little girl! I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform which the sun had scorched till it smelt of heat. The elder boy, the little lover, held the youngest child and talked to her, while the tired mother closed her eyes and rested.

The other two children were toiling up and down the railroad banks, picking ox-eyed daisies, buttercups, and sorrel. They were like beavers, and soon the bunches were almost too big for their little hands. They came running to give them to their mother.

"Oh, dear!" thought I; "how that poor tired woman will hate to open her eyes! and she never can take those great bunches of wilting worthless flowers in addition to her bundles and bags." I was mistaken.

"Oh, thank you, my darlings! How kind you were! Poor, hot, tired little flowers, how thirsty they look! If they will try and keep alive till we get home, we will make them very happy in some water, won't we? And you shall put one bunch by papa's plate and one by mine."

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, their hearts thrilling with compassion for the drooping flowers, and with delight in giving their gift. Then she took great trouble to get a string and tie up the flowers; and the train came, and we were whirling along again.

Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the elder boy, "Dear, are you too tired to let little Annie put her head on your shoulder and take a nap? We shall get her home in much better shape to her papa, if we can manage to give her a little sleep." How many little boys of twelve hear such words as these from tired, over-burdened mothers?

Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another. "Never mind," said the mother, with a still deeper disappointment in her tone: "perhaps he had to go to see some poor body who is sick."

In the hurry of picking up all the parcels and the sleepy babies, the poor daisies and buttercups were left forgotten in the corner of the rack. I wondered if the mother had not intended this. May I be forgiven for the injustice! A few minutes after I had passed the little group, standing still just outside the station, I heard the mother say, "Oh, my darlings, I have forgotten your pretty bouquets. I am sorry! I wonder if I could find them if I went back? Will you all stand still and not stir from this spot, if I go?"

"Oh, mamma, don't go! We will get you some more. Don't go!" cried all the children.

"Here are your flowers, madam," said I. "I saw you had forgotten them, and I took them as mementoes of you and your sweet children." She blushed and looked disconcerted. She was evidently unused to people, and shy with all but her children.

However, she thanked me sweetly, and said, "I was very sorry about them. The children took much trouble to get them, and I think they will revive in water. They cannot be quite dead."

"They will never die!" said I with an emphasis which went from my heart to hers. Then all her shyness fled. We shook hands, and smiled into each other's eyes with the smile of kindred as we parted.

As I followed on, I heard the two children who were walking behind saying to each other: "Wouldn't that have been too bad? Mamma liked them so much, and we never could have got so many all at once again."

"Yes, we could too, next summer," said the boy sturdily. They are sure of their "next summer," I think, all of those six souls—children, and mother, and father. They may never pluck so many ox-eyed daisies and buttercups "all at once." Perhaps some of the little hands have already picked their last flower. Nevertheless, their summers are certain to such souls as these, either here or in God's larger country.—Selected.

#### Taking and Giving.

"Shall I take and never give?"

The robin chirped. "No, that would be wrong."

So he picked at the berries and flew away  
And poured out his soul in a beautiful song.

"Shall I take and never give?"

The bee in the clover buzzed. "No. No!"

So he gathered the honey and filled his cell,  
But it was not for himself that he labored so.

"Shall I take and never give?"

What answer will you make, my merry one?

Like the blossom, the bird and the bee  
do you say,  
"I will not live for myself alone?"

Let the same eager hands that are ready to take,

The things that our Father so freely has given

Be ever as ready to do a kind deed.  
Till love to each other makes earth seem like heaven.

—World-Wide.

#### Surprises at the Dog Parade.

Carter gave a sharp whistle to awaken "Ruffy," who was asleep on the front porch. The dog looked up out of the house, sprang to his feet and trotted down the walk to where Carter stood. "Come on, old boy, we've got to beat it. The parade begins at ten sharp."

Ruffy seemed to understand and he ran down the street in an excited manner, his long yellow hair shining in the sunlight.

Carter could not take the dog on the street car, so they started on their three-mile walk to the heart of the city where, in the large auditorium, all the boys and girls and their dogs were to assemble before the great event of the summer—the dog parade. Many prizes were to be awarded at the termination of the procession.

Each child in his own heart knew that his dog would be a prize winner. Carter was proud of Ruffy, a beauti-

ful, yellow-brown collie, with great, big brown eyes that looked up into his little master's face with admiration every few steps.

As they approached the auditorium Carter saw a steady stream of children and the dogs coming from all directions. Some of the dogs were led by a leash, some small ones were carried, others rode in wagons and one small white fluffy spitz rode in state, in a baby carriage.

Before Carter entered the big building, where all the dogs could be heard barking and yelping at each other, he put on Ruffy's leash so he could hold him. Ruffy might get into a fight, if not held tight. The children struggled to keep the animals from pitching into each other. One fight was called off between a Scotch terrier and a Boston bull terrier, when it looked as if the two hundred dogs were all going to join in.

The band struck into a march, men called, and the line of procession began to form. First came a St. Bernard led by a small girl; then came the tiniest dog, a Mexican hairless; then a wonderful white Russian wolfhound; a bull-dog with a pipe in his mouth and glasses on his nose came next; following him came Airedales, Irish setters and representatives of all the different terrier families. All the leading breeds were in the parade. Some of the dogs liked it; others would not keep in line and made wild dashes to get away.

Then came Carter's turn. He was ready to start, his face shining with joy, until a woman passed him who shouted, "Oh, that's Rex, my dog!"

Ruffy heard her voice and gave one bound toward her.

Carter stood by, declaring, "He's mine. He's mine, and I paid for his license with all my own money."

Carter's place was filled in the line while he tried to claim Ruffy's ownership.

The lady said that Rex had been lost for two months. The dog seemed bewildered. First he jumped all over the lady, then over Carter, who, finding the dog knew the woman, exclaimed, "He came to my house two months ago and whined to get in, one cold morning. We tried to make him go away, but he would not go. We looked in the ads for a lost dog, but not any were found about Ruffy. So I fed him and I guess he loved us, 'cause he stayed." Carter, leaning over and patted the dog, then threw his arms around his neck and buried his face in the mass of Ruffy's long, yellow hair. When he looked up there were tears in his eyes and his voice trembled. "Take him away, quick, if he's yours."

The lady felt badly and offered Carter some money for being kind to her dog, but the lad refused it. "No, no, please, I can't take it."

Manfully Carter and Ruffy parted, and the boy stood gazing after his departed pet with tears running down each cheek. He dashed them away before he thought any one would notice him. But—a man had watched the parting of boy and dog. The parade was going down the street.

Some one touched Carter. "Hello, son, you're the boy I'm looking for! Will you take this dog in the parade for me? You seem to have lost your dog. His name is 'Max.' Hold on to him tight, he is pretty lively."

Before Carter could speak he had been given the leash and pushed into position in the parade. He looked down at the dog; he was a beautiful, powerful Airedale. The lad smiled; he was in it after all. The band played, the people shouted, and the dogs yelped as they walked through the crowded streets. Then, at last, the two hun-



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dred children and their pets came back to the auditorium and passed before the judges' stand. Here the prizes were to be awarded.

Five dollars went for the best bred dog. Then two dollars for the largest dog, the smallest, the best behaved. The same amount was given to the best cared for dog, and Carter felt a pang grip his heart as Ruffy was given that prize.

Many more prizes were called. Carter started looking for the man whose dog he had. Soon he saw him standing in the judges' stand. The man stood up and made an announcement. "Boys and girls, the big prize of the day is now to be given away. It is the thoroughbred Airedale, Max. He goes to the most deserving boy, Carter Robinson."

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## Obituaries

ZELLER: Entered into rest, at Washington, D. C., October 25, 1923, MARY ELIZABETH, widow of John C. Zeller.

"Peace, perfect peace."

## Personal Notes

The Rev. L. D. Vaughan, of Winchester, Ky., has accepted the charge of St. John's Church, Covington, Ky., St. John's Church, Bellevue-Dayton, Ky., and St. Stephen's Church, Latonia, Ky., with residence in Covington.

The Rev. B. Grantz, Jr., has been appointed to the staff of Trinity Church, Pittsburgh, and will have charge of St. Timothy's Church at McKee's Rocks. He is in residence at McKee's Rocks, and held his first service there on All Saints' Day.

The Rev. Sidney H. Dixon, of Elkton, Md., has accepted a call to St. Mary's Church, Charleroi, Pa.

The Rev. van Renssalaer Gibson, formerly of Yonkers, N. Y., has accepted the call to become vicar of the Chapel of the Redeemer, Lincoln Park, St. Andrew's Parish, Yonkers.

The Rev. Dr. Floyd S. Leach, once Secretary of the Social Service Commission of the Diocese of New York, and for some years assistant at St. Thomas' Church, becomes rector of Trinity Church, Grantwood, a Jersey suburb, succeeding the Rev. M. F. Montgomery, who has joined the staff of the Seamen's Church Institute.

The address of the Rev. C. A. Jessup, D. D., is 109 Ashland Avenue, Buffalo, New York.

Bishop Horner has placed the Rev. Wm. R. Savage, of Jefferson, N. C., at Holy Trinity Mission, Glendale Springs, N. C., for the winter, where all mail should be addressed to him.

Born to the Rev. and Mrs. Milward W. Riker, Christ Church, Walton, N. Y., October 2, a daughter, "Miriam Lee."

The Rev. E. N. Joyner has taken charge temporarily of the churches at Trenton, Ridge Spring and Edgefield, S. C., with residence at the latter.

What a disclosure of the hopeless misuse of life lies in that expression, "Killing time"! To persons who are thus living without an object, Christ our Lord appears, once it may be at least; to teach them that there is something worth living for: the known will of the eternal God.—Canon Liddon.



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